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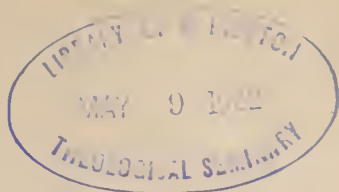








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A HEATHEN MAORI AND HIS DWELLING



NATIVE LEATHER MONEY USED IN PARTS OF NEW ZEALAND

Among some native tribes of New Zealand wives are still bought and sold. The above illustration shows the amount paid for a wife. "Pocket-money" and pockets are alike unknown in these districts

# THE Missionary Review of the World

*Old Series*  
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M A Y

{ *New Series*  
VOL. XV. No. 5

## THE DIVINE LINK BETWEEN PROPHECY AND MISSIONS

BY THE EDITOR-IN-CHIEF

“The testimony of Jesus is the spirit of prophecy” (Rev. xix: 10). This is confessedly an enigmatic saying, yet it may be that its meaning is not, after all, really obscure. Its inmost truth seems to be this: that, between the witness of the prophets in the Scripture and the witness of the evangelists in history, there is a vital link. Of all-inspired prophetic utterance, the inspiring spirit; the very substance and essence, motive and impulse, is to bear witness, aforehand, to Jesus. It is equally true that, of all Christian missions, the inspiring and ultimate motive is to bear witness to Jesus as a Savior, at hand, a present, perpetual Redeemer from sin. These simple statements are enough to show that the relation of prophecy to missions is vital and essential.

This is too great a fact to be merely glanced at; it deserves a long and fixed gaze till its impression on the inner eye of memory is permanent. It may be exhibited and illustrated in three ways:

- I. A prophetic element pervades the whole Word of God.
- II. A prophetic plan underlies all redemptive history.
- III. A prophetic outline forecasts all missionary activity.

Each of these statements admits of indefinite expansion, but it will suffice to give a few illustrations under each head.

- I. A prophetic *element* pervades the whole Word of God.

The body of a bird is pervaded by life. Man's attempts to fly, by making wings and attaching them to his body, have been failures, because, at the point where man's wings begin, life's current ends, they being but an artificial machine fixed to the living framework. But life does not stop where the bird's wings begin, they being parts of the living framework itself and partaking of its vitality, which pervades them, even to the outmost tip and utmost feather. Man's wings are substitutes; the bird's wings are attributes.

So God's Word not only contains prophecy, but is itself prophetic; the prophetic element is a life current, pervading Scripture. God pervades all space, and so is omnipresent; He pervades all time, and so is omniscient. The Eternal One sees the whole future as one everlasting present. No tenses limit either His activity or His knowledge. Hence, in the Book which He has inspired, His presence is pervasive: it is a living Book. His omniscience runs through the whole Word of God, to the utmost limit and smallest detail; and, as His eternal purpose embraces world-wide missions, the missionary element is as pervasive as the prophetic, and the two are found everywhere together, mutually wedded and inseparable. The testimony, borne by human witness to Jesus as the world's Savior, is the goal toward which all prophecy looks and points and moves. The examples and illustrations of this fact are abundant. We briefly advert to a few.

1. There is Direct Prediction—the prophetic element proper. The first recorded prophecy is that which foretells that the seed of the woman shall bruise the serpent's head while the serpent shall bruise His heel. The bold metaphor is pictorial. We see the Son of Man crushing under His heel the head of Satan, while the fangs of his serpent-head meanwhile wound the heel that crushes him.\* Thus the primal prediction hints the final, crushing defeat of the devil, while conceding that the adversary of God and man shall be permitted to wound the lower nature of his victor. This prediction is amplified and clarified, further on, when it is added that in this promised Seed of the Woman all the families of the earth are to be blessed.†

In these first predictions we have the essence of all subsequent Messianic prophecy, but, in this earliest testimony to the coming of Christ, we have also the first glimpse of missionary triumphs. The Son of Man is to be manifested to destroy the works of the devil, and in Him all the family of man is to find redemptive blessing.

2. Many prophetic enigmas can be interpreted only by Christ's advent and Christian missions. In the greatest poem of the Old Testament the vicarious passion of the servant of Jehovah is set forth, and his wide work for Adam's lost race, to be followed by the enlargement of the Church by the Gentiles flocking to her gates.‡ Yet this prophecy was, even to learned Jewish rabbi, a closed chamber of mystery until the Key of History unlocked it. So, of that "Psalm of Sobs," which opens with the atonement cry,§ and whose closing words in the original are, "It is finished." These prophetic riddles cease to be such, read in the light of the testimony of Jesus.

3. There are prophetic events which need missions to explain them. One example will suffice—the siege and fall of Jericho. The taking of this representative stronghold is clearly a lesson on missionary methods. Not one carnal blow was struck. An invisible Captain

\* Genesis iii : 15. † Genesis xii : 3. ‡ Isaiah lii, lvi. § Psalm xxii.

of the Lord's Host led the way and prescribed the course. Three things are conspicuous: a complete encompassing of the city, the blowing of the trumpets, and the shout of victorious faith; then the walls fell flat. Centuries later the great missionary apostle reminded the Corinthians that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds,"\* a hint of the spiritual lessons of which the fall of Jericho was a parable in action. Our Joshua is leading his hosts to go round the world, simply blowing the Gospel trumpet, and by faith in His promised presence to anticipate victory.

4. Prophetic types may be found in rites and ceremonies and religious festivals. For example, the Feast of Tabernacles, the last of the annual sacred celebrations, being the festival of ingathering when the harvest was fully garnered, is made in prophecy typical of the final ingathering of all the fruits of the Gospel, the Harvest of Missions, when from the wide world field the sheaves are garnered, and all nations shall come up to God's Temple to take part in His worship.†

5. There are prophetic lives which teach lessons in missions. Individual biography is often recorded as both history and allegory ‡ Jonah is a conspicuous example as the first foreign missionary. How natural that in his character and career God should warn all future missionaries against two fatal mistakes: first, against not going when and where He sends; and, secondly, against not loving souls when they do go. Jonah first fled from his duty, and, when afterward he went to Nineveh, went selfishly, unlovingly, preaching wrath, and angry because wrath did not fall on the city!

6. Sometimes prophetic precepts are found where no one would suspect any such deeper meaning. When such a minute injunction is found as a command not to muzzle the mouth of the ox when he treadeth out the corn, it afterward appears that God's care was not primarily for oxen, but for His messengers who tread the world's threshing-floor, He being jealous lest Gospel heralds should be hampered and hindered in their work by the lack of suitable provisions for their daily wants.§

7. The prophetic structure of the whole Bible further illustrates our theme. The Word of God is a unit, and its ending can be understood only by its beginning. Every part implies and applies every other. The first mention of any subject forecasts its relation to all that follows. And, behind the entire mystery of the book, lies the mystery of the man, Christ Jesus, giving its otherwise disjointed fragments, plan and system, like the image which the late Dr. A. J. Gordon once found on the back side of a dissected map, and which gave even to his little chil-

\* Comp. Joshua vi., II. Corinthians x : 3-5. † Zechariah xiv. ‡ Gallatians iv : 22-31.  
§ Deut. xxv : 4. I. Corinthians ix : 9.

dren the clue by which to fit the parts together. To him who, as on the reverse side of the Bible, sees the figure of the Man and the plan of the ages, all the parts of the Book take their place in harmony.

II. A prophetic *plan* runs through all redemptive history. Redemptive history means the course of God's dealing with the race with a view to a perfected redemption as the goal. It is remarkable how the Scriptures enfold and unfold the whole outline of this Divine working. The plan embraces ten grand stages, and in a definite, unchangeable order:

1. The original creation, with the first Adam as its crown.
2. The Fall of Man, with sin and death as its curse.
3. The Wrath of God, as typically visited in the Flood.
4. The Elect Nation, called out from the world by God.
5. The Divine Book, prepared for the guidance of His people.
6. The Son of God, also the second man and the last Adam.
7. The Spirit of God, the New Paraclete, following His ascension.
8. The Church of God, called out from the world as Christ's Body.
9. The Book of God, completed by the New Testament.
10. The Kingdom of God, absorbing all human kingdoms.

All this prepares for the new creation which is at once the goal of all prophecy and the crown of all history. Here is a clear plan of God, spanning the ages and bridging the eternities. It has ten distinct stages of development, and, strangely enough, just one-half of these pertain to the Old Testament and one-half to the New. The Bible and history are therefore a unit. Some Being higher than man must have been back of the writers of these sixty-six books, for how could these separate writers have foreseen what material others were to contribute? How could Old Testament historians, poets, and prophets foresee that, without the New Testament evangelists and epistle writers, their work would be incomplete? But God had "provided some better thing for us, that they without us should not be made perfect."\* Here is a mystery inexplicable without a Divine author. Half of this plan was wrought out before Christ came, preparing His way before Him, and the other half following His first advent and preparing the way for the second, but each was a hemisphere, matching the other and without it incomplete. Of course, this whole scheme of prophecy is missionary; every part of it forecasts missions, and finds fulfilment only when the elect Church with its now finished Book of God goes everywhere to gather out converts and make ready for the kingdom and the new creation!

III. Finally there is a prophetic *outline* of the actual advance of missions. From time to time we meet in Scripture scattered hints of the way in which and the means by which the missionary campaign is

\* Hebrews xi : 40.



to be carried on and of its historic triumphs. The coincidences between these prophetic forecasts and the facts are too many and striking to be the work of chance, and as we place them side by side we are overawed by the signs of a master Mind and omnipotent Workman planning and performing. As the apostle James said at Jerusalem, "Known unto God are all His works from the beginning of the world."

We close by citing ten examples, with some illustrated texts:

1. The Proclamation of the Gospel is to be world-wide and its final triumph universal. Habakkuk ii:14; Zechariah xiv:20, 21; Matt. xiii:47, xxiv:14.

2. God will raise up laborers and prepare them for their work and field. Isaiah xlv:1-6; Acts ix:15, xxvi:16-18.

3. The general sphere of Gospel successes is to be among the lower and even outcast classes. Luke iv:18, vii:22; I. Corinth. i:25-31.

4. Certain fields of missions are to be conspicuous—Ethiopia and the Isles of the Sea. Isaiah xlii:4; Zeph. iii:10; Psalm lxxviii:31; Acts viii:27.

5. Pentecostal blessing will follow wherever the Gospel is faithfully preached. Joel ii:28; Acts ii:16-21, viii, xix.

6. Reserves, hitherto comparatively idle, will be called into service—the women. Psalm lxxviii:11. Young men and young women. Joel ii:28; Acts xxi:8, 9.

7. Rejection of Gospel witness will be followed by national judgment. Matt. xxiv:14. Compare the history of Jews, Rome and Spain, etc.

8. There is a fixed program of missions: the outgathering of the Church, the return of the Lord, the restoration of the Jews, and the conversion of the residue of Gentiles. Acts xv:14, 18.

9. The period of evangelism and Laodicean lukewarmness will coincide near the end of the age. Comp. Matt. xiii:47-50, Rev. iii:14-20.

10. The age will end in the great apostasy and the development of the man of sin. II. Thess. ii:3; II. Timothy iii:1-5; Jude; Rev. xvii-xx.

All this is very striking. If any of these correspondences seem fanciful, enough remains to justify the conclusion that all mission history lay mapped-out in the mind of the Eternal before the Great Commission was first given by our risen Lord. It is plain that God has made a highway for His chariot. He who flings himself athwart His path will be ground to powder beneath its wheels, for omnipotence and omniscience are the chargers that drag that chariot. But he who cooperates with God mounts the chariot of God, and, instead of being trampled under the feet of His steeds and crushed beneath His wheels, rides with Him gloriously to the goal of prophecy and of missions, when every foe is vanquished, and Christ is crowned King of Kings and Lord of Lords! "The testimony of Jesus is the spirit of prophecy."

## THE MAORIS OF NEW ZEALAND

BY WHERAHIKO RAWEI, NEW ZEALAND

According to tradition, Maoriland was discovered by Te Kupe, a priest, who lived on an island called Hawaiki (perhaps Hawaii, to the natives of which the Maoris certainly bear a strong resemblance). This priest incurred the displeasure of the ruling chief of Hawaiki,



WHERAHIKO RAWEI

and was compelled to flee from his island home to save his life. Securing a canoe, and stocking it with provisions, he put to sea, possibly to find his grave in the great ocean. But a kind Providence favored the lone boatman, and over the peaceful ocean he paddled his way. When his relatives found he did not return they mourned him as dead; but to their surprise, after many, many moons, he came back, and was received as one returned from another world. But the story he brought was far more surprising than his reappearance. He told them, in glowing language, of a

wonderful country which he had discovered toward the south, of its richness, huge forests, burning mountains, steaming lakes, gigantic birds, and other marvels.

As the story of the newly discovered gold-yielding land excites civilized communities, so this account of fairyland set the natives of the home island wild with excitement and passion to seek its shores. Indeed, Te Kupe himself was now regarded as little less than a god. Preparations were made by the more adventurous spirits to visit and explore this alluring land, and six great canoes were constructed. They were laden with provisions and water, and one day they left Hawaiki for the south.

Te Kupe's canoe led the way. Days passed with no sight of anything but water. But eventually land was reached. Te Kupe's canoe, the *Aotea*, was the first to get to shore, and thus the Maori name "Aotearoa" was given to New Zealand.

The date of this immigration can not be definitely settled, but it is believed to have been about nine hundred years ago. A native proverb of the Maori says: "*I kune mai i Hawaiki te kune kai te tangata*" (The seed of our coming is from Hawaiki, the birthplace of man).

Te Kupe, the leader of the Maoris to their island paradise, has had associated with his name superhuman achievements which are commemorated in many native ballads.

Arrived in Maoriland, the newcomers lived in primitive style. They were a robust and hardy race, and multiplied to tens of thousands. Longevity was a characteristic of this people. The tattooed priest whose likeness appears was a hundred and six years old when his photograph was taken. The ladies are not coarse and sensual, but fine in feature and generally modest in disposition; many of them are really beautiful. Indeed, hunt



TATTOOED MAORI PRIEST

the world over, and it is doubtful if, outside of the culture of civilization, another race can be found of so high a type.

The Maories lived together peaceably and all went well. But one day there came the world-traversing white man. The natives were disposed to be friendly; but robbery, the violation of the chastity of their maidens, and other crimes stirred up within them the revenge natural to the human heart. Reprisals followed, and in their war with the Britons they proved themselves full of courage and resources.



MAORI WOMAN OF THE NGAPUHI TRIBE

But since the conquest of these islands by the Anglo-Saxon and the introduction of Western ways, a blight has come upon the people. Their numbers are decreasing by thousands. Their homes are houses of frequent wailing. They are a fading race—dying out after the manner of the Hawaiians, the natives of Tasmania, and other Pacific islanders. This downward tendency commenced with the introduction of firearms by the famous chiefs

Hongi, Mohaka, and Ruatara, on their return from a visit to England. Bloody wars between tribes hitherto friendly, decimated the male population. Now, however, the report of gun or rifle seldom or never breaks the silence of valley or hill. The weapon is only preserved by the old chieftains as a grim relic of bygone times ; but rum, tobacco, and the senseless adoption of a half-European, half-Maori mode of dressing and living are carrying on the fatal work of extinction quite as effectually.

Moreover, these same death agents are materially aided by the Tuhungas (native priests). The terrible influence for evil which these so-called priests and prophets have upon my people is unintelligible



A MISSIONARY SCHOOL FOR MAORIS, MARELAR, NEW ZEALAND

to any one unacquainted with the Maori habit of thought. By playing upon the feelings of a naturally superstitious race, by terrifying their ignorant victims with incantations of vague import and still more doubtful efficacy, these native quacks bar the road to good will and friendliness between European and Maori, and raise an almost impassable barrier to the advance of all civilization.

No less destructive and disastrous are many of the old customs which the people still retain as an inheritance from their ancestors. Tangis (native burials) are scenes of all that is corrupt and degrading. After living closely packed together in a dirty, ill-ventilated wharepuni (Maori dwelling-house) for a month, the men, women, and children, all sleeping together, the funeral party disperses, leaving the unfortunate hosts thoroughly fatigued and disgusted. They lament the ku-



A MAORI MOTHER AND CHILD

maras (sweet potatoes) that have been consumed, the precious flax and kawi mats, the valuable green stones their mistaken hospitality have lavished upon their guests, but till next year they are content to starve and go about semi-naked. Then, perhaps, another chief dies, and all the villages for miles around will again send natives of both sexes to howl over his dead body, to condole with his bereaved relatives, to benefit by their misplaced kindness and hospitality, and very probably themselves to receive from the corpse a substantial legacy in the form of typhoid fever. In many of the King Country pas (villages) the demise of a chief who, in consequence

of his rank, must be kept unburied for two or three weeks, is simply the advance herald of a terrible onset of disease and death, which carries off scores of victims.

But the greatest and most insidious evil of all is social impurity. The harm done through this vice is not apparent from a cursory view of the conditions of the people, and the European who has no close acquaintance with the race can not understand that, even if all other causes were removed, immorality alone would in one century from now completely efface from the earth the entire Maori population. The closer the native is brought to the Pakeha (European) the more rampant grows this evil, for the shameless and degenerate white men who infest Maori villages are heroes in the eyes of their dusky brethren. It is the ambition of the foolish native youth to ape the manners of these low-type Europeans, so he ignores the servant of God who uplifts the banner of virtue and salvation, and hurries on heedlessly to his doom.

Social impurity has already stunted a race once famous for its magnificent physique, almost



CARVED MAORI DWELLING

rooted out whatever industrial tendencies they originally possessed, and has most shamefully degraded the well-known native characteristics of hospitality, bravery, and manliness. We view now a decaying people, a degenerate cross between the European and Maori, inheriting the worst qualities of both, elevated with no sense of dignity or nobility, and possessing mental qualities which are frequently employed for the fabrication of dishonorable schemes.

The Maori can not and will not continue to exist unless that renegade class of Europeans which has so grievously corrupted the race are driven from his domains. He can not improve until the source of the degradation is removed and he applies his imitative faculties to higher, more moral and less pernicious examples. In short, the natives must be taught how to live and avoid evils which are destroying their bodies. Sermon preaching unaccompanied by determined efforts to completely reform the moral and sanitary conditions under which the people live can only be productive of extremely meager results. Training schools must be erected and native children taught laws of health, and industrial habits calculated to promote their social and spiritual welfare. Educational pursuits for the children would certainly be followed by an improved condition of home life among the elders; and in this way a fast disappearing people may be led to seek life and salvation, to build healthier dwellings, and, above all, to forsake the demoralizing *wharepuni*, in which they herd together at night, and which is so fatal to health and virtue. By such means Christ's kingdom may be extended, and a splendid race, possessing many noble characteristics, may be preserved.

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## THE RESOURCES OF THE CHRISTIAN CHURCH FOR THE EVANGELIZATION OF THE WORLD \*

BY ROBERT E. SPEER

Secretary of the Presbyterian Board of Foreign Missions

The history of the world is in a real sense the story of the widening sovereignty of man. On any theory of his origin, he began quite simply, and the centuries have watched the gradual but uninterrupted expansion of his power. It is as tho God Himself had felt an increasing trust in man, and had attested it by increasing man's power, by admitting him, so to speak, to a fellowship in the Divine might and authority. There is a saying of our Lord's which justifies this statement, and it is evidenced by the obvious fact of history that this increase of power has been in the hands of the nations who believe in God and in God's Son Jesus Christ, our Lord.

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\* Condensed from an address delivered at the Student Volunteer Convention, Toronto, Canada, March 1, 1902.

But we are now concerned not with the historical significance of the immense resources of the Christian nations, but with their prophetic significance. The question is not how the Christian powers came to possess these resources, but why do they possess them to-day, for what service in the days to come? We are to think of the challenge that is presented to the Christian Church by our possession of these vast resources calling us to effort commensurate with our powers.

#### The Material Resources

I. Begin on the lowest plane of all, and notice, first, the abounding material resources of the Christian Church. That we may not think too generally, we will confine our thought to the resources possessed by the four countries which are doing nine-tenths of the missionary work of the world, and on whose shoulders the chief burden of responsibility for the world's evangelization must rest—Germany, Great Britain, Canada, and the United States. How can we get an adequate idea of the material resources of these four great lands? . . .

The bank deposits in these four countries alone aggregate \$9,032,000,000, an amount equal to three-halves of the revenues of the entire world, and to the missionary gifts of the entire Protestant Church for more than four and a half centuries. . . . The deposits of national banks alone of the United States last year amounted to \$2,937,000,000, one-half of the total deposits of the country, and more money than all these four countries combined give to foreign missions in one hundred and seventy years.

Think of what these four countries are spending on war. They have enlisted in their armies 1,148,000 men, and it costs every year \$694,000,000 to maintain them—more than the Christian Church gives to foreign missions in thirty years. Great Britain has spent already on the war in South Africa \$620,000,000, and is spending now four and a half million pounds a month. The United States has spent \$509,000,000 during the three years of the Spanish and Philippine wars. These two lands alone have spent in the last three years, in these two wars, more than enough money to maintain 40,000 missionaries on the foreign field for more than an entire generation. . . . The United States might have maintained during the entire nineteenth century a staff of 95,000 missionaries on the field every year for what she spent on her army, her navy, and her pensions during that time.

Let us turn away for a few moments from figures that no one comprehends to notice a few great illustrative items of expenditure. The New York *Sun's* estimate of the amount spent on the Yale-Harvard football game in 1900 was greater than Denmark, Finland, and the Netherlands contributed in that year for the world's evangelization. The Protestant Episcopal Church is building a great cathedral in New York. No one can have any objection to its building

a cathedral. The architecture is not good, but it will be a good and useful thing, provided other things are not left undone because of it. The \$15,000,000 that it is proposed to invest in the cathedral would maintain one thousand missionaries on the foreign field for fifteen years, or five hundred missionaries on the foreign field for the thirty years that that cathedral will be in building. . . .

Come back again to the larger figures. One great corporation, like the United States Steel Trust, has a capital of \$1,500,000,000, and actual profits last year five times as great as the entire foreign missionary offerings of these four Protestant countries. The gross earnings of the railroads of the United States last year were \$1,487,000,000, and the net earnings more than \$525,000,000. There is one life insurance company in the United States which actually paid to its beneficiaries last year thirty-five per cent. more than the entire world gave to the foreign missionary enterprise during the year. The income of that one company was three times greater than the income of all the foreign missionary treasuries of the world combined. . . .

Let us come to the money that belongs to the Christian people in these lands. The united population of these four countries is 178,000,000. The communicant Protestant Church membership is more than 30,000,000—more than one-sixth of the population of these countries. The aggregate estimated wealth of these four lands is over \$200,000,000,000. If the Protestant communicants of these four lands have only their fair proportion of this wealth they have \$33,000,000,000 in their possession. We have not counted their children, or the great mass of people who are esteemed as Christian people though they are not communicant members of the churches. It would be perfectly fair to double these figures in order to arrive at a just estimate of the wealth of the Christian churches in these lands, \$66,000,000,000, and the amount they gave to foreign missions last year was 1-3,500 of their wealth, or assuming, which is far under the fact, that their annual income was 5 per cent. of their wealth, 1-175 of their income.

The population of the United States last year was 76,000,000. The communicant membership of the Protestant churches was 18,900,000, a little more than one-fourth. The estimated wealth of the country was \$93,000,000,000; it had increased between 1890 and 1900 at the rate of \$2,900,000,000 a year. In other words, the Protestant Christians of the United States alone were worth last year \$23,000,000,000, and they had added to their wealth last year at least \$725,000,000. They gave to the foreign mission cause one-fourth of a tithe of a tithe of a tithe of their wealth, and one-twelfth of a tithe of what they added to their permanent wealth last year, after all expenses of life were paid, after all their luxuries were indulged in, after all their waste. If the Protestant Christians of the United States had given



one-tenth of what they saved last year, they would have multiplied 1,200 per cent. what they gave to foreign missions.

The Christian Church stands possessing material resources so great that she would not feel the expenditure of what would be necessary for the evangelization of the whole world. She can do anything she wants to do, and everything she ought to want to do.

#### Resources in Men and Women

II. Let us turn, second, to our resources in life. The population of these four lands is 178,000,000 of people, and they have enlisted in their armies 1,148,000 men, or one out of every 150 of the population. I do not say that as many as that ought to go to the mission field, but it does seem that if we can spare one out of 150 for our armies, we ought to be able to spare one out of a thousand for the armies of Christ. That would send out a missionary host of 178,000. If the Christian Church would send out from her ranks as large a proportion as that of the citizens enlisted in the armies of these four countries, she would supply a missionary host of 200,000, more than ten times the size of the entire Protestant missionary body, men and women, now at work in the world. The United States alone has 77,000 soldiers in the Philippines. The number of soldiers of Great Britain in South Africa on January 1st was 237,000. The United States was maintaining in the Philippines more soldiers than we would need missionaries to evangelize the world, and Great Britain was maintaining three times as many in South Africa.

You say that not all of this proportion of the population would be qualified for missionary service. According to the *Statesman's Year Book* there are now in the colleges and universities of these four countries 164,000 young men. About 40,000 of them will go out every year—1,200,000 in a generation. One per cent. of them would be 12,000. Mr. Jayes said that about four per cent. of the present university population of Great Britain is enlisted in the ranks of the Student Volunteer Union. Four per cent. of the university and college body of students in these four countries would yield all the missionaries necessary for the evangelization of the world—48,000 missionaries within the term of one generation alone. The Christian Church has ample resources in life.

#### The Resources in Equipment

III. Think, in the third place, of the resources of the Christian Church in the matter of agency, instrumentality, and equipment. Think of her knowledge of the world. Where could she not go now, knowing perfectly the conditions she must confront, the people with whom she would have to deal, the problems she would have to meet? . . . The Christian powers rule the world; they go where they will, do what they please; the whole world has come under the political

control of the nations dominated by the Christian Church. It lies not alone under their political but under their industrial control. Who supplies the capital for the world's enterprises? Who owns the immense fleet of shuttles all over this world, weaving the fabric of its life into a tighter web each year? The Christian nations control the world, and they are controlled by the Christian influence and churches in them.

Think of the actual missionary equipment of the Church. There are 558 missionary societies, 306 of them in these four countries, with more than 7,000 mission stations, more than 14,000 organized churches, more than 1,550,000 converts in these churches; with 95 colleges and universities with a student population greater than that of Germany, and almost as great as the combined university population of Canada and Great Britain. . . .

#### The Moral Resources of the Church

IV. I have spoken of these things to get rid of them. . . . I would rather stand on the side of one truth than have all these other resources at my side. What are all these things, the money, the men, the machinery, in comparison with the moral resources that are now at the disposal of the Christian Church? I mean for one thing that vision of right which the Christian Church alone possesses. I mean for another thing that sense of shame at seeing the right and not doing it which the Christian religion alone fosters. Did it never strike you as significant that no other religion than that of Christ has ever bred an abhorrence of hypocrisy? Why? Ours is the only religion which possesses the moral power that shames the heart of the man who dreams but does not do.

I mean the stimulus, too, of splendid difficulty. I count it among the finest moral resources of the Christian Church that this missionary enterprise is one of enormous and stupendous difficulty. Why does a man's heart go out toward that problem of the evangelization of Islam, except because that is the hardest missionary problem in the world? . . . It is an immense moral resource that Christianity gives men a passion for hardness and makes difficulty a stimulus and an inspiration. I go back again and again to that line in one of Paul's Corinthian epistles: "I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries." No *but* for Paul; adversaries constituted, they did not qualify, his opportunity. The most splendid moral resource of the Christian Church is the difficulty of its undertaking. It is not what man does that exalts his enterprises; it is the great thing that he *will* do.

Think of the moral resources found in the adaptation of Christianity to meet the absolutely irrepressible needs of life. No other

religion can provide the moral sanctions with which civilization can live except Christianity.

Think of the incalculable moral reinforcement to be found in the missionary service of the unprofessional missionary. Our political and commercial influence is spread over the world to-day. What might not be accomplished if that influence were exerted all over this world by Christian men, if every man who went out from these lands, in government service or in commercial employ, went out as John Lawrence went, as Herbert Edwardes went, as Chinese Gordon went, as Sir Mortimer Durand and hundreds of others have gone, who by their passion for truthfulness, by unsullied purity, by Christlike unselfishness, commended wherever they went Christ and His religion to the hearts of men.

Think of the immense power that resides in ideas themselves! We have never yet measured the full moral power that resides in a great, true idea. No man can stay it. We have seen during the last forty years a movement in Japan testifying to that power of ideas to work out a transformation in the character of a nation, that is going to force us to restate all our conceptions of ethnic psychology and of the transforming power of ideas. Nobody knows the power which resides in a great and true idea. We need more and more to emphasize the fact that the missionary enterprise is the supreme enterprise of moral glory and power in the world. . . .

#### The Spiritual Resources

V. I have mentioned this, too, to pass it by. Let money and men and methods and machinery fade out of our vision. Let even the splendid moral power and resources of the Christian Church escape our thought, and let us turn, last of all, to think of the indescribable spiritual resources of the Church.

First of all, *God is with us*. Not only does He go with the men who go with the Gospel, but beyond the reach of our furthest effort God is at work in this world, and all history is only the orderly unfolding of His perfect and irresistible will. I confess it is hard at times to make all this clear to one's mind. I do not understand why the Tai-ping rebellion should have failed with its effort to obliterate idolatry in China. . . . I do not understand why the Lord allowed the Boxer upheaval to sweep hundreds of missionaries and thousands of Chinese Christians off Chinese soil. But I know that back of all these things the living God is ordering His world, and that in this attempt to evangelize the world, you and I are not setting out on any mad human enterprise, but are simply feeding our lives into the great sweep of the orderly purposes of God. God is with us.

In the second place, there is the spiritual resource of *prayer*. "If ye shall ask anything in my name," said Christ, "I will do it." Do we believe that Jesus Christ was dealing sincerely by us when He

spoke these words? How many of us place our confidence in Christ and in the words of Christ about prayer? Perhaps many of us find no place for faith in prayer in our lives. We call it illogical. Mr. Huxley would not say so. "I do not mean to say for a moment," he wrote in one of his strange letters to Charles Kingsley, "that prayer is illogical. For if the whole universe is governed by fixed laws, it would be just as illogical for me to ask you to answer this letter as to ask the Almighty to alter the weather." It is not prayer that is illogical or disruptive; it is the want of prayer that is disruptive and that distorts the plans of God. When He outlined the development of human history, He arranged the place that prayer should play in it. It is not the exercise of that force that now conflicts with His will; it is the failure of that force to work that impedes the orderly workings of the plans of God, and almost fractures His will here in the world. I believe in prayer as the great force in life; I believe in prayer itself as a life; I believe in prayer as a passion, as the longing and engulfing of the will in great achievement. We have side by side with God the power of prayer.

In the third place, we have *the power of sacrifice*. It has been proposed now and then that we should seek in our missionary boards for a financial endowment. I would rather have the endowment of the memory of one martyr than an endowment of ten millions of money. There is no endowment so great as the endowment of the memory of sacrifice. Think of the missionaries who have died in China for their faith in Christ. . . . Think of that old woman in Shantung who, confessing Jesus Christ, was ordered by the magistrate to be beaten again and again upon her lips, and who still persisted with mangled and bleeding lips to murmur her faith in Jesus Christ. I think this Student Volunteer Movement will be a different movement forever because of the memory of its martyrs, of those who, through peril, toil, and pain, climbed those steep ascents. I am sure that as their memory lives with us, the grace of God will indeed be given to us to follow in their train. And, everything else aside, the spiritual power that resides in these glorious sacrifices and in the present privilege of sacrifice is enough to call us out to complete the work which these began, and to enable us therefor.

Last of all, we have *the power of the Holy Spirit*. I wish there were some new phraseology that would enable one to speak of the Holy Spirit in such a way that it might bite through all our conventional conceptions of Him and lay hold on the very depths and sanctities of our life. I believe in the Holy Spirit as the spiritual resource enabling each one of us to be what without His help we can never be. . . . The Spirit of God has never yet been allowed to show what He can accomplish with a human life. We need to allow Him to do with us what, nineteen hundred years ago, He was able to

do in the Roman Empire with the apostle Paul. I believe we have not begun as yet to test the power of that Divine Spirit who can take even very unpromising men and women and give them a power beyond the power of man.

I do not minimize those mystical dealings of the Holy Spirit with our life by which He lodges the power of God in all the work of men for Him; but if you ask how in one word He is to realize this supernatural power in us, I answer, by the exaltation of Jesus Christ, and the assignment to Him of the preeminent, of the sovereign place, in every life. "When He shall come," said Jesus, "He shall not speak of Himself, but He shall testify of Me. . . . He shall take of Mine, and shall reveal it unto you." By those secrets, which are His alone, the Holy Spirit is able to plant in each human life the living and the supernatural Christ. After all, Jesus Christ is the great resource, because He is the desire of all the nations in whom their life is; the great resource, because in Him is all fulness of power and all treasure of knowledge and wisdom for us; the great resource, because it was His own lips that said, "All authority had been given unto Me; go ye therefore"; the great resource, because without Him we can do nothing, and in Him we can do all things. In Jesus Christ there is equipment enough, barring all financial resources and all available life, equipment enough to enable us here to go out and, sooner or later, to secure the evangelization of this whole world.

And there is in Jesus Christ not alone equipment enough for this, but there is in Him also power to rouse us to accept this equipment for ourselves. You say the Church is dead and asleep and can not be wakened to any such great mission as this? The lines were spoken of another land and another name, but they apply as well to this:

"I know of a land that is sunk in shame,  
Of hearts that faint and tire;  
And I know of a name, a name, a name,  
Can set this land on fire.  
Its sound is a brand, its letters flame—  
I know of a name, a name, a name,  
Will set this land on fire."

If that Name is allowed to stand out above every other name, if that voice is allowed to sound above every other voice, that hand to clasp tighter than any other hand, nothing is impossible. Would that all vision of money and of men and of method and of machinery and of moral power and of martyrdom might die out of our thought while we fix our gaze upon Him and hear His voice alone: "I am the Son of God. I am going forth to My war. I am the leader that has never lost. My battle is to last till all the lost are found and all the bound are free. Who will come after Me?" Oh, shall we not rise up in the power that He alone can give, in answer to His appeal, and go after Him?

## A REMARKABLE BOOK OF STATISTICS

BY REV. D. L. LEONARD, D.D.

The "Centennial Survey of Foreign Missions," by the Rev. James S. Dennis, D.D.,\* is "a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century." This volume, possessed of such ample proportions and so attractive to the eye, is also so excellent and valuable in so many ways that its appearance from the press really constitutes a notable event.

The contents are mainly, tho by no means wholly, composed of a multitude of names and a wilderness of figures. Within a decade several excellent attempts have been made to present the status and outcome of missions in the form of statistics; for example, by Grundemann in his recent "Kleine Missions-Geographie und Statistik;" Warneck, for years in "Allgemeine Missions-Zeitschrift"; better because so much more comprehensive and complete, the late Dean Vahl in his annual pamphlets (1889-94), "Missions to the Heathen, a Statistical-Review"; Rev. E. M. Bliss, D.D., in Funk & Wagnall's "Encyclopedia of Missions"; the American Board's "Almanac of Missions"; and H. P. Beach's "Geography and Atlas of Missions," just from the hands of the printer. But not the very best of these, not all combined, can approach this monumental product of Dr. Dennis' combined industry, ingenuity, and enterprise. Well may it altogether distance all competitors, since such unlimited time and toil have been bestowed upon this marshalling of facts gathered from the whole wide world over.

It may properly be deemed a Providence which brought this book into being, for it was only by cogent circumstances that the author was fairly thrust forward into a vastly larger literary undertaking than any he originally had in mind. Training essential to this herculean task had been found first in long years of missionary toil in Western Asia, and next in the preparation of his inspiring "Foreign Missions After a Century"; then followed years of work upon his epoch-making "Christian Missions and Social Progress," expanding finally into three bulky volumes, to the last of which he proposed to append a statistical summary. While thus engaged the date of the great New York Ecumenical Conference approached, and Dr. Dennis was selected to put in shape some columns of statistics for the use of the delegates, with a pamphlet of about thirty pages of figures as the result. By this time the length and breadth, the height and depth, the immensity and endless variety of the facts involved, had fully

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dawned upon the author's vision. Such was the genesis of these 425 pages, each 9 inches by 11.

The motive and aim controlling from first to last is stated in the Preface to be as follows: "This Centennial Survey is an attempt to gather into one panoramic volume the cumulative foreign missionary movements of the nineteenth century, and to record the present status of mission activities with such attention to detail, and such historical and descriptive comments, that even the cursory reader must recognize the dynamic power and momentum of the Kingdom of God as now in action throughout the earth." With such prompting, every continent and island has been scanned with gaze well-nigh microscopic, in eager quest of organizations and movements inspired by the spirit of Jesus and aiming at the betterment of human kind. Seldom has the author failed to discover these, in number, too, surprisingly and refreshingly large. Think of missionary societies actually formed and sustained in regions whose names have long been synonyms for savagery and grossest heathenism! Fifty-one in Asia, of which India holds no less than 33; in Africa, 37; in Australia, 18; and 2 in Tasmania—the Van Diemen's Land of a generation since, and for a half century a mere penal colony and dumping-place for criminals!

Turning to a partial setting forth of the "Conspectus" at the outset, an introductory and explanatory note informs the reader of the aims of the writer, and lays down the principles upon which the book is based. Then follow some 275 pages crowded with the names of missionary bodies scattered through every clime and country under the sun, arranged by continents and in chronological order, with columns of figures relating to no less than twenty-two different items. After these come about 100 pages more, containing a Directory of Missionary Societies, substantially the same list, but now standing in alphabetical order, and giving the location of the headquarters of each, its officers, specific object, income, and regions where missions are sustained.

The general divisions included in the Survey are no less than nine, each one of which stands for a distinct phase of evangelizing activity. *First* come 558, which are termed Evangelistic, with a force of 18,164, of whom 6,027 are ordained, 711 are physicians, and 3,496 unmarried women; 4,076 ordained natives, with others unordained sufficient to make a total of 78,350 native agents, and a grand total of toilers falling but little short of a round 100,000. The *second* division is termed Educational, and relates to schools of every grade, from the college and university to the kindergarten, numbering no less than 20,458, with 1,051,466 pupils. The *third* is Literary, including Bible and tract societies, publishing houses and printing presses, the last two numbering 159. *Fourth* is Medical, with 424 hospitals named and 896 dispensaries, in which 85,169 in-patients and 3,347,427 out-patients are treated annually. *Fifth* is Philanthropic and reform-

atory, with the gaze turned to orphanages, asylums, hospitals, and homes for lepers, blind, deaf mutes, opium refugees, etc., with a total of 651. Cultural stands *sixth*—that is, meant for general improvement, like Christian Endeavor, Y. M. C. A., Student Volunteers, Bible women, zenana visitors, etc. *Seventh* covers organizations, mostly native, for the extension of knowledge, and the furtherance of national, social, moral, and religious reform. *Eighth* come training institutions other than theological. *Ninth*, mission steamers and ships, of which there are no less than 67. And besides all this huge mass of statistical matter, a very world of information is scattered broadcast over well-nigh every page in the form of notes.

Perhaps the wonder of wonders uncovered by an examination of the work under review is that all of this astonishing amount and variety of elevating and Christianizing energy is practically the creation of the last hundred years, the period since Carey sounded out his immortal challenge, "Expect great things from God: Attempt great things for God." Certainly here is found abundant food for courage, for expectation, for boundless enthusiasm and endeavor. But, tho such marvels have been accomplished, after all, since the world is so vast, and the spiritual needs of hundreds of millions are so unspeakably great, how slight is the ground for boasting or self-congratulation. Even an hour with this volume, a mere brief glance over its contents, can not fail to prove an inspiration; but how much more profit will it work to whoso reads, marks, learns, and inwardly digests.

It may be urged that a book like this will soon be out of date. Even so, for quite a large portion of the figures were gathered two or three years since. Neither is it perfect, beyond the reach of criticism. Eminent authorities will impugn the author's judgment in admitting this and rejecting that. Thus, no account is taken of work done among the Indians, Chinese, and Japanese in the United States, and only as if grudgingly that done in some of the Catholic countries of Europe. Certainly our German brethren, almost to a man, will strenuously object to his numbering missionaries' wives among the toilers. But all such defects, real or alleged, relate to matters which are but minor, and at the most are but as spots upon the disk of the sun, scarcely worthy of mention, found as they are in the midst of such wealth of radiance. In spite of all, the supreme fact remains that in this Centennial Survey all preceding endeavors have been altogether outdone, a much higher ideal has been established, or the pace has been set for all who are to follow in the same path of service. What before was passable, and even praiseworthy, from henceforth will rank among the crude and approach the intolerable.

Therefore, in spite of its bulk and cost, this splendid literary production ought to have an extensive sale. It is nothing less than indispensable to all who would master the sublime theme involved, or



would even become thoroughly intelligent in the realm of missions. At the least a copy ought to be placed by every church and young people's society within easy reach of every member. To those who know nothing and of course care nothing about missions, and esteem the whole subject petty if not also ridiculous, a good look through these pages could not but prove a startling revelation. Much-needed enlargement of vision would follow such an examination in the case also of multitudes who are possessed of some knowledge and zeal, but whose interest is confined almost wholly to the tiny fraction of work which their particular denomination happens to have in hand, or even to two or three individual men or women they chance to know. It is also devoutly to be hoped, tho scarcely to be expected, that these eloquent and convincing pages from the pen of an expert will attract the attention even of not a few wisacre globe-trotters who "find" that Christian missions are an arrant humbug as to any tangible and valuable results, and of the omniscient stay-at-home critics in general. The author seems to cherish a thought and wish of the same kind, for he says: "If this grouping of data, altho tracing in suggestive outline the present status of the Kingdom of Christ, and recording fragmentary hints of its extensive and intensive advances in the world, shall aid Christians to a fuller discovery, and shall make the conventional cavil of the alleged failure of missions more than ever inept and untimely, the service will not have been rendered in vain."

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## THE OUTLOOK FOR CHRISTIANITY IN CHINA

BY REV. TIMOTHY RICHARD, D.D., LITT. D., SHANGHAI, CHINA  
General Secretary of the S. D. K.

During the last six years China has been humiliated to such an extent as never before, and a conviction has been rapidly gaining ground that, unless she reforms her educational system, she has no hope of permanent prosperity. If she does change her education, what is to be its character? Is it to be on a Confucian or on a Christian basis? That is the problem. The Chinese will have one answer, the Christian Church ought to have another.

In Europe most of the great universities were founded by the Christian Church. In the early days of the United States it was the Christian Church that took the lead in establishing educational institutions—the universities as well as the colleges and schools. But in the mission field, during the last thirty-three years, there has been a strong tide setting in against all kinds of education with the exception of primary schools and theological classes, with the natural result that when the government now asks for professors for its new colleges the Christian Church in China has not one in a hundred to offer! This

is, no doubt, partly owing to the gradual change in the meaning of words. Education in popular parlance is now often used as excluding the spiritual, whereas all the best educationists in Christendom, as well as educational missionaries, include the spiritual, and consider the formation of the noblest character the great aim of education.

The word "religious" has also changed its meaning; in modern days it has come to mean the spiritual or the devotional and not the religious in the wide scriptural theocratic sense. At the present day if a missionary teaches science or law he is often said to be engaged in secular work, and if he should have to do with political and military matters he would be almost classed with infidels. This was the great mission heresy in the latter part of the nineteenth century; for we find that Moses teaches about the creation of *all* things, makes laws for a whole nation, legislates regarding hygiene and agriculture, and regulates its military as well as its civil institutions. Isaiah, Jeremiah, and Daniel in Old Testament times, the early Fathers of the Christian Church in Europe, as well as the Fathers of Reformation times, such as Luther, Calvin, and Knox, were statesmen largely occupied with the politics of their time, and the Christian Church honors them for what they did. But if a missionary in China gives a helping hand in any department of life but the spiritual, he is at once considered by many as having departed from the high ideal of the missionary calling, because the word "religious," in the popular parlance of modern days, does not seem to embrace the same wide sphere as it did in former times. Still, there are now in China, and always have been, a few men who protest against the narrowing down of the meaning of the word from its old scriptural sense, which embraces everything for the good of mankind, and who regard the classification of things into "secular and sacred" as vicious, for all service for God and the good of their fellow men they hold to be sacred. These missionaries have begun, in spite of great opposition, to open schools and colleges where higher education in all its branches is given. We should have ten times the present number devoted to higher Christian education.

Now that the Chinese government has lately issued edicts for the establishment of a university for the teaching of Western education in the capital of each of the eighteen provinces (which are each as large as a European kingdom) and a college in each of the one hundred and eighty prefectures of the empire (which are each as large as Wales), these all require competent teachers. This will form a test of the adaptability of Christianity to present needs of China. China cries for the Bread of Life for its leaders for this world and the next. I pass on this cry to the missionary societies and ask them to establish model primary and secondary schools, but above all model universities and colleges for China to follow. God forbid that the answer of any society to this cry of bread should be a stone. If the Christian Church

refuses to give the higher education, and Confucianism does, then Confucianism will be the good Samaritan for China and not Christianity.

Will the mission secretaries, therefore, at once consult with the heads of universities and colleges, in order to secure the best men in Christendom to be professors in these new universities and colleges, that this unique opportunity in the history of the progress of a fourth of the human race shall not be neglected? Or if educational reform should be still delayed by the Chinese government, will not the missionary societies, singly or unitedly, open one or two model universities at once, where the best Chinese will be thoroughly trained to become first-class professors in every branch of knowledge? Then when the government will begin educational reform in earnest it will have sufficient Chinese Christian professors to supply all the new universities of the land. By this prophetic insight into the needs and the charity of heart to supply efficient teachers, the Christian Church will prove itself a real Godsend to this noble nation, now literally perishing for lack of knowledge; otherwise the Chinese will have to suffer long, and pass through another struggle and revolution which will react on Christendom again, and that with danger to the interests of the whole world. On the other hand, if proper steps are immediately taken by the Christian Church, not only will China reap incalculable blessings, but it will react for good on the whole world.

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## WANTED: CHRISTIAN EDUCATION FOR CHINA

BY GRIFFITH JOHN, HANKOW, CHINA

Missionary of the London Missionary Society, 1855-

The political situation in the East is now attracting all eyes to this ancient empire. It is impossible to say what the future of China is to be. I believe that there is to be a New China, and I believe also that the agonies through which China has been passing of late are mere throws preceding the new birth. In the years to come we shall look upon the year 1900 as the most terrible in the history of the Christian Church in China, but we shall also look upon it as the most pregnant with blessing. It is my firm conviction that all that has recently transpired will be made conducive to the furtherance of Christ's Kingdom in this land. Whether that conviction be right or wrong, no one can doubt that there is in China to-day a remarkable readiness to consider the claims of Christianity, and the widespread wish to accept English ideas and wages. The reform movement of 1898 is not dead, though some of those who advocated it have passed away. The movement is still alive, and is destined to grow in strength and influence. Burke said of the British nation that "its antagonists are its best helpers." This is often true of movements as well as of

nations. Antagonists help by drawing attention to them and developing their strong points. The Chinese are now turning to the West for instruction and guidance as they never did before, and the demand for Western education and Western literature will continue to grow as the years roll on. This being the case, it behooves the friends of Christian missions to make generous sacrifices to enable the missionaries to grasp the opportunity which now presents itself for advancing the word of Christianization among this great people.

Until about three years ago the Central China Mission of the London Missionary Society was chiefly a strong evangelistic organization, but for some years previously we had been convinced that the time had come when more attention should be paid to the educational department of our work. This branch had not been wholly neglected, but it needed further development in order to meet the demands of the times of our rapidly growing mission. We spent much time and thought in seeking to prepare an educational scheme and procure the means with which to make a start. There were many difficulties in the way, but in 1898 a beginning was made, and the result has been such as to fill our hearts with a deep gratitude and boundless hope.

This scheme includes primary schools for boys and girls, high-schools for both sexes, a theological college, and a medical department. The theological college and high-class school for boys we look upon as of primary importance. China can never be converted through the sole agency of foreign missionaries. Trained native preachers are an absolute necessity, and one of the main aims of this scheme is the securing of a strong band of thoroughly equipped native workers. Central China, including Hunan, is now wide open to the Gospel. We have taken possession of more than ten of its walled cities in this long-time closed province, and established between thirty and forty mission stations in the counties of which these cities are the county towns. Without some arrangement for the regular training of native evangelists and pastors, how is this immense field to be cultivated? A theological college seems absolutely necessary. Behind the college, however, there must be a high-school which shall act as a feeder to the college and the medical school in the days to come.

The Chinese demand a modern education, and the question which we have to face is, Shall the demand be met by the Christian missionary and the teaching be made subservient to Christianity, or shall it be met by men who are out of all sympathy with missions, and the teaching be made subservient to the diffusion of anti-Christian principles throughout the land?

As to the location of such an educational institution, I may safely say that China does not present a finer center for a grand educational campaign than Hankow. For a long period it has been the greatest native mart in the empire. The city is known among the natives by

grandiloquent names, such as *Kin Seng Chih Kou* (the mart of nine provinces) and *Tien hia Chih Chung* (the center of the empire). Here there are representatives from every part of the empire—mechanics, shopkeepers, merchants, and visitors. It has a specially commanding influence over two provinces, Hupeh and Hunan, the people of which are the most wide-awake people in the empire. The Hankow of the future will be a much greater place than the Hankow of the past and present. As the central terminus of several great railway systems, Hankow is destined to grow immensely in size and importance. It will be the Chicago of China. With the construction of these lines of railway will come the full and complete opening of the empire to foreign intercourse, and every part of it will be within easy reach of, and in vital touch with, this magnificent center.

This educational scheme is very near to my heart. Three years more and I shall have been in China fifty years. My hope and prayer is that before that time has passed God will put it into the heart of His people to establish this work. We need suitable buildings, for hitherto we have been carrying on our educational work in native buildings, which are entirely inadequate for our needs. The London Missionary Society has helped us generously, and some friends in England have sent us valuable contributions. May not God put it into the heart of some of His people in the United States to come to our help? God's work is one, and we are all his servants. In addition to what the society and friends in England have been able to do, we need £5,000 (\$25,000). Will not some Christian philanthropists come to our help in this important undertaking?

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## IN THE "FAR WEST" OF CHINA

BY REV. W. E. MANLY, CHUNG-KING, CHINA

Methodist Episcopal Mission, West China, 1893-

The province of Sz-chuan, and indeed all West China, is cut off from the rest of the world. Even those who speak or write about China seldom have the West in mind. Most people regard Hankow as somewhere near the center of this portion of the empire, whereas Chentu, which is nearly a thousand miles farther up the river from Hankow, is the real western metropolis.

It is not strange that the relative importance of this portion of the Flowery Kingdom should be overlooked. Twenty years ago almost nothing was known of it. Few travelers had ever visited it. Also the natural features of the country change so remarkably a few miles above Ichang, that one is easily lead to suppose that the boundary of the empire is at this place; for, instead of the broad river flowing quietly through level plains, we suddenly come to range upon range of rugged mountains barring the way to the great West. There is

one way through, however. The mighty Yang-tsi has plowed a deep furrow through the mountains and has formed a plain, tho exceedingly difficult, highway to those distant regions.

At Ichang, some 900 miles from Shanghai, it becomes necessary to leave the steamer and embark in a Chinese junk for the rest of the voyage. The junk is one peculiar to this part of China, and well adapted to battle with the rapids which are to be encountered. It must be towed almost the entire distance. As the trackers set off on their four-hundred-mile stretch of pulling the boat through the solitude of those great gorges and over the swift rapids to Chung-king, one feels that now indeed he is leaving the world behind. The voyage is dangerous to life and property. Many a junk comes to grief in the swift waters of the whirlpools and rapids. At the start an offering is made to the river gods. A chicken is killed and the blood and feathers are smeared on the bow of the boat, firecrackers are let off, and sticks of burning incense set up here and there on board. One day our boat hung for an hour in a most perilous place in the rapids. The trackers tugged for that time in vain on the quarter of a mile of bamboo rope, at the end of which we were suspended. All were praying, whether to false gods or the true One, for it seemed certain that we should be wrecked. After such an experience one is not surprised to see the ignorant heathen boatmen throw out offerings of rice and cash-paper to appease the dragon whom they imagine is gripping the bottom of the junk.

A month's voyage brings one to Chung-king. This city, nearly 1,300 miles from the seacoast, is the door of the West, the city through which passes most of the traffic of 60,000,000 people with the outside world. Thousands of junks are employed on the river below, and other thousands ply the Yang-tsi and its tributaries above, carrying freight to all parts of the land. There are no wagon roads, no wheeled vehicles, not even wheelbarrows, excepting in a few well-favored districts. The country is too rough to admit of their use. Roads lead over the mountains in series of steps, in many places cut into the solid rock. The hard-working coolie is the patient burden-bearer in most parts of this territory.

Nevertheless, measured by Chinese standards, the province of Sz-chuan, with its 40,000,000 souls, is a most fertile and prosperous one. The natural resources are inexhaustible. Coal and iron are very abundant. The best producing salt-wells in the empire are here. The government derives more salt revenue from Sz-chuan than from any or perhaps all other provinces. Real famines are unknown, tho there have been two partial famines within the last forty years. In ancient times the land was covered with subtropical forests. Now it is all under cultivation, excepting the tops of the higher mountains. Rice is the principal crop.

There is a large and valuable commerce. The imports are chiefly cotton and cotton goods, oil-lamps, clocks, and other manufactured articles. The exports are mainly opium, salt, silk, vegetable wax, Tibetan wool, and great quantities of Chinese medicinal herbs.

The people or their recent ancestors have largely come from other provinces. Many think them more able than the majority of their race. They have known nothing of the outside world until very recent years. I never met one of them who had been farther than the boundaries of China. There are no newspapers published in the province, tho a few are sent from Shanghai. The telegraph connects some of the more important cities with the outside world. The imperial post carries mail only to Chung-king.

The missionary problem in the province of Sz-chuan is to bring the Gospel to this 40,000,000 people, shut out from the rest of the world, a people superior in intellect, their scholars highly cultured according to the Chinese standards, but until the last few years almost absolutely ignorant of everything excepting what chanced to fall within the narrow circle of their own horizon.

As to what the Gospel has to overcome, I can only speak from what I have experienced during a seven years' residence in Chung-king. Idolatry is not the greatest obstacle. Men generally are willing to have the folly of idolatry exposed, and will sometimes even help out in the argument. This is not quite so true of the women. Ancestral worship is a religion which strikes its roots most deeply into their hearts and lives. It is a subject which needs to be spoken of very carefully, never sneeringly, if one hopes to retain the respect of the people. But ancestral worship compared with other false systems is commendable in many respects. Without it the Chinese nation would have disintegrated long ago. Moreover, sincere honor and respect to parents is not only in accordance with the Bible, but also a good stepping-stone to true reverence of God. For is not He the great Father of all men?

A far greater obstacle to the rapid spread of the Gospel is the spirit of avarice which is seen on every hand. Men will "starve, bleed, and die" not for gold only, but for the filthy brass cash as well, each piece of which is worth only one-sixteenth of a cent. There is need of industry, perseverance, and the most rigid economy upon the part of all, even the most saintly in China, but beyond this the spirit of covetousness impels them to do and to leave undone that which absolutely prevents them from receiving salvation. At the judgment-day they will be more condemned by the tenth commandment than by the first.

Polygamy prevails to a considerable extent. Drinking is a serious evil. Opium-smoking is very common. Of late years the drug has been produced in great quantities in the province itself. The climate

is so mild that two crops of grain or vegetables are produced in one year on most of the land. The poppy plant is now taking up so much of the land available for spring crops, and requires such an enormous amount of labor and fertilization, that it is no exaggeration to say that all the people, rich and poor, the good as well as the evil, now pay twenty per cent. more for their rice than they would need to pay, were it not for the drain on account of opium. If the Chinese race fails to attain that leading place in the world prophesied by many who have studied their possibilities, the failure will be as much the result of this vice of opium-smoking as anything else. This is the opinion of enlightened Chinamen at least. But it has been proved many times that the Gospel can save the opium sot as truly as it can the scholar. The churches in China all have members who were once confirmed opium-smokers.

Having freely considered the obstacles, let us turn our attention to the manifest advantages which missionaries enjoy in preaching the Gospel in this western province. And first, the language is not so varied as in other parts of the empire. With the exception of a few aborigines, practically all of the people speak the Mandarin dialect; that is to say, good spoken language is the Mandarin. It is true, of course, that the uneducated classes and the women need to have it explained to them. No interpreter is needed before going fifty miles from home, as in some parts of China. One can travel all over the province and down river as far as Hankow, and be understood everywhere. There is no other dialect in all China so universally understood.

Moreover, the people are, as a rule, friendly to us. There has not been the intense opposition such as has been manifested in other parts of China. Foreigners of the worst classes are almost unknown. All who have gone there have been men of good influence with few exceptions. We have longed for the time when we should have steam communication with the outside world. But this inconvenience has been to the advantage of the Gospel in one respect at least; it has kept the worst foreign elements out until the natives have come to understand that Christianity produces honest men. There are some classes not friendly, it is true. The officials and the conservative scholars are the same in their opposition here as elsewhere. As they hope for political preferment, so do they oppose these Western innovations, which are sure to operate against them. But as "the common people heard Him gladly" in Christ's day, so it is in West China to-day. The common people, the merchants and the artisans, listen to the Gospel message with sincere respect. There have been two widely spread riots, besides the interruption to the work last year. But the missionaries have returned each time, and the people begin to realize that the Gospel has come to be a permanency in their land.



Another advantage which will become more evident as the years go by is that they are comparatively well-to-do. Poor compared with us they certainly are. But compared with the Chinese in the eastern part of the empire they are in comfortable circumstances. This means that they have more money for self-support. We have already found this to be true in practise as in theory. Our church in Chungking more than supported its own pastor. There was not a wealthy man among them, but each gave something. The amount of money annually wasted in ancestral worship and idolatrous rites would more than suffice to carry on a well-equipped church work in all its branches. It would doubtless be enough to support the hospitals, asylums, and poor-houses, which are almost totally lacking at present.

Seven societies are working in the province at present. They are the China Inland, the American Methodists, the London Missionary Society, the American Baptists, the Church of England, the English Friends, and the Canadian Methodists. The territory has been divided between these societies, so that there shall be no needless overlapping of work. A permanent boundary committee has been appointed which derives its authority from the general missionary body. There is much sympathy and cooperation between these "seven churches." It results largely, I think, from the feeling which all experience most keenly, that the great need is more workers. Give a missionary from five to ten thousand square miles of territory and a million souls for his parish, with the nearest foreigner fifty to eighty miles distant, and he is not in a position to object very strongly to another Christian worker moving in to divide the field. But the new worker does not come, and large tracts of thickly populated country remain barely touched once a year by the wandering evangelist.

The Lord wants more men to give their lives to West China.

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## DOCTORS AND DEMONS AMONG THE LAOS

BY C. H. DENMAN, M.D., CHIENG RAI, LAOS  
Missionary of the Presbyterian Board, U. S. A. (North), 1894-

"Oh! nourishing Father, have pity upon us!" This cry constantly greets the ears of the medical missionary among the Laos in Northern Siam. Yet the land is overrun with native medicine-men. Among the Laos any one can be a doctor who can secure one or two native medical manuscripts. Even tho the embryo physician be unable to read, he can doubtless find some one to read them to him. Out into the forest he goes, to lay in his stock of roots, bark, leaves, and flowers of the jungle. These, with some ingredients from the animal and mineral kingdoms, make up his pharmacy.

The Laos believe that disease may result from a variety of causes. They hold that everything, man included, is made up from four elements: earth, air, fire, or water. The correct proportion of these elements in the body produces health. An excess of fire manifests itself in one of the forty different kinds of fever; too much water produces dropsy; and an excess of wind causes swellings and enlargements of all kinds.

According to Laos philosophy, our bodies contain thirty-two spirit beings, or *kwun*, that have the power to go out or in and to enter other bodies according to their own sweet will. By their combined power these, when in the body, are able to resist disease; but when one goes visiting, the power of resistance is reduced. On the other hand, the entrance of the spirit from one person's body into another at once produces a conflict which results in some physical disturbance. If a disease has been long continued and has resisted all ordinary forms of treatment, or if convulsions or unconsciousness occur, the cause is declared to be due to the possession by an *evil spirit*.

A native medicine-man has been called to treat a case. Across one shoulder is slung a little bag containing his stock in trade, for he has no confidence in druggists and always compounds his own prescriptions. He sits down beside his patient, and after a little preliminary questioning proceeds, by the repetition of a jumble of words, to call back any of those *kwun* which may be gadding about. He then ties several strands of cotton yarn about the sick man's wrists and neck to keep the spirit at home and to prevent foreigners from entering. Having done this, he takes from his bag the various ingredients of the prescription. It may be the following:

- ℞ The stalk of a certain grass..... 1 part.
- The root of a forest herb..... 1 part.
- The flower of a dooryard tree..... 2 parts.
- The powdered dried fruit of another..... 1 part.
- A piece of a broken begging-bowl, such as is carried by the Buddhist priests.
- A piece of a bowl, originally brought from China, which fell and broke upon a certain road.
- The dried heart of a tiger.

The medicine-man then takes the medicine-stone (a piece of sandstone), and on it rubs each of the ingredients in turn. He then washes the gratings into a jar containing about a gallon of water, and from this concoction doses his patient by the pint. In spite of it they do sometimes recover. When there is no improvement in twenty-four hours after such a dose that medicine-man is dismissed and another is called.

If the patient grows worse, or if convulsions or unconsciousness follow, another change of doctors is made, and one who is supposed to have peculiar power over the "spirits" of the neighborhood is consulted. He prepares a piece of betelnut, and places it in the patient's

mouth to discover what sort of a spirit has caused the disease. If the man pronounces it bitter the "household spirits" are declared to have caused the trouble, if it tastes sweet the case is diagnosed as "possession by the evil spirit of some other person." The spirit-doctors then order certain offerings to be made to the spirits. Evil spirits are exorcised by the doctor taking a tiger claw and drawing it along the bare back of the sufferer. The point at which a cry or even a moan is uttered is declared to be the abode of the evil spirit. They then undertake to drive out the demon by whippings or the repeated use of the tiger claw. The outcries of the patient are said to be those of the evil spirit. The doctor asks the demon a multitude of questions, such as "To whom do you belong?" "How much rice does your owner plant?" "How many sons has he?" "How many daughters?" "How much silver and gold?" To escape prolonging the torture the patient may utter the first name that comes to his mind, probably that of some one against whom he holds a grudge. If there be nothing but mutterings and moanings, the doctor interprets those as answers to his questions and declares some one to be the owner of the evil spirit. The accused is sent for, and if he can not refute the charge he promises to take away his offending spirit. If the sufferer does not improve, the owner is believed to have lost control of his spirit and is looked upon with suspicion. The friends of the patient may obtain authority from the village officials to drive away the possessor of that evil spirit. They tear down his house, destroy his garden of bananas and palms, and drive the entire family from the village. Homeless and destitute, they flee to another town, but their evil reputation may follow them and again force them to flee. Many such finally find a refuge in Christ; for His name is acknowledged even among the heathen to be dreaded by demons, and belief in Him is followed by deliverance from the powers of darkness.

#### Medical Missionaries

Enough has been said to show the need for medical missionary work among these people, even from a humanitarian standpoint. But there is a higher and more powerful motive in the command and example of the first and greatest of medical missionaries—Jesus Christ. He went about doing good and healing all that were oppressed of the devil, and He says to His followers, "Go thou and do likewise; heal the sick, and say unto them, The kingdom of God is come nigh unto you." It is not necessary in these latter days that men shall possess that miraculous power of healing which dwelt in Jesus Christ, since the causes of disease and the mode of treatment have been more and more revealed to them through science.

But medical missionaries among the Laos are much handicapped by a lack of those facilities to treat disease which are at the command

of even the most modest of hospitals or dispensaries at home. In Cheung Mai there is a small hospital, which is now being enlarged to accommodate about forty patients. Every year more than ten thousand come for treatment to this hospital and dispensary, and every patient brings his own nurse and his own food. In spite of unfavorable surroundings the results of capital operations are proportionately as good as in the majority of hospitals at home. There is also the little fifteen by twenty-five foot hospital in Cheung Hai, where it has sometimes become necessary, in performing operations, to call in the gardener and the hostler from the stable as assistants.

Many medical missionaries carry on their work by means of dispensaries and house visitation, but more satisfactory results are of course obtained in the hospital. There the patient is brought into constant contact with the Gospel as it is lived and preached by the missionaries and their assistants. The daily services and private talks are the quiet sowing of the seed in the heart made tender by the ministry of healing. True, many who receive treatment in hospital and dispensary never openly acknowledge Christ, but many become true Christians and the results can never be estimated. To-day the Christian missionaries can scarcely go into any village among the Laos without finding some one who has been brought into contact with the Gospel through the medical work and whose prejudice against the foreigner has been overcome. In districts not frequently visited prejudice is so strong that the people are unwilling to accept books, and sometimes even flee at our approach. This feeling entirely disappears after one from the village has been treated at the mission hospital.

The medical work is also the breaking down of the people's faith in the incantation and witchery of their native doctors and their fear of evil spirits. Not many months ago a Laos Christian, hunting rabbits in the early morning, was wounded by the explosion of his gun. A piece of the skull was forced in, and for several hours he lay unconscious. Then he recovered sufficiently to make his way home, and the missionary physician was called. The accident occurred in a deserted temple ground, and therefore the natives claimed that there was no hope for the man. But under God's blessing, treatment according to foreign methods resulted in his recovery and in the weakening of long-existing superstition.

The wife of a man who was skilled in the art of "blowing" for the purpose of curing disease was unable to sleep for many nights because of a felon. Her husband tried all his skill, but to no purpose. He called in other native doctors, but still the patient suffered. As a last resort he went to a Christian elder who had a small stock of foreign medicines. This man had received also some instruction in the use of a lancet, and in a few moments gave such relief to the patient that that night, for the first time in a week, she slept. Later the woman

and her husband came to the elder to study the religion of Jesus, saying that since the methods of their fathers had given no relief, they had decided to leave all these things and take the elder's God to be their God.

But the best result of the medical missions from a Christian standpoint is the saving of souls. Many instances might be given of the blind, whose "soul eyes" have been opened; of the lame, who have learned to walk in the ways of God; of the unclean, who have been cleansed by the blood of Jesus Christ.

Of the first seven who became Christians among the Laos, four came to the missionary in the first instance to obtain some relief from physical suffering. This proportion among inquirers may not have been maintained, but it is certain that much hard soil has been broken up and much good seed sown by the medical missionaries among the Laos. Were there more of them, there is every indication that God would give an abundant harvest.

## A VISIT TO HODEIDAH, ARABIA

BY REV. JOHN C. YOUNG, M.A., M.B., KEITH FALCONER MISSION, ADEN

The first view that a traveler gets of Hodeidah from the deck of an Aden steamer is very attractive. The large white four-storied buildings seem both artistic and substantial, while the mosque domes and minarets give a very picturesque appearance to the town. But when the little vessel comes to anchor, more than two miles from the place, a good pair of glasses clearly reveal some of the baneful effects of Turkish misrule.\*

Directly in front of the vessel is the landing-place, toward the construction of which the Turkish government is said to have contributed £20,000, but which I venture to assert could easily be constructed for one-hundredth part of the money. West of this landing-stage is the only fort that the town boasts, and it is so small that a single shell from a large man-of-war would blow the place to atoms. Then between it and the pier is the chief commissariat store, built over the gate of the old city wall. It was confiscated for this purpose when the Turks first took possession of Hodeidah, and there



\* Tho the vessel draws less than ten feet of water, the sand-banks in the harbor make a nearer approach dangerous.

does not seem to have been a penny spent on repairing it since the day it was occupied. The eastern part of the town is even more dilapidated, as in several places the wall has given way and left great gaps. Rather than repair these the Turks have placed sentries, who stand lolling against the wall. This is so dirty that one almost fears they will stick to it, and the men are so untidily dressed that one wonders if the old dame who made their clothes used a kitchen knife and tating shuttle instead of a needle and pair of seissors.

Just outside this wall are more than a thousand reed huts crowded together and chiefly occupied by the Khadami, a class of Arabs much despised by those boasting a better lineage. Thirty years ago one of their number, on account of a liaison, was shackled, stark naked, to a post in the cemetery. Exposed to all sorts of weather, he has remained there ever since, except when, after this treatment had destroyed his reason, they lead him round the town for an hour or two. The people have a strong superstitious belief that when once this poor idiot has circumambulated the town God will no longer withhold the refreshing showers.

We were brought ashore in a small sailing-boat, locally called a *sambook*, but were not allowed to land until we had delivered up our passports. All our goods and chattels were taken to the custom-house, where the police seized our books, and, despite our own and the consul's efforts, and notwithstanding the fact that the governor had told us that religious books, and especially Bibles, were not prohibited, they still retain possession of them.

We made every effort to get back these books and to win from the authorities permission to journey to Sana, but eleven days of troubling did not weary them, and we were forced to return to Aden without having accomplished our purpose. Here we must bide our time and use all legitimate means for having the doors of that closed country opened for the entrance of God's Word that alone gives light.

While in Hodeidah I was permitted to see and operate on a few suffering patients within the consulate and even to medically treat some in their own homes. One poor woman had been under treatment for more than three years, and as none of those who had attended her ever seemed to grasp what was the trouble, she suffered as much from their nostrums and drugs as she did from the fell disease that had assailed her. When standing by her bedside I could not help breathing a prayer that God would change the state of affairs in that dark land. The drugs the people swallow, the charms they wear, the enchantments they contrive, the cauterizing they endure, and the blood they lose in seeking to gain health could hardly be credited by those brought up in a Christian land.

Only last week a pitiable object walked over from Hodeidah to the "Christian doctor" at Sheikh Othman, suffering from hemiplegia,

brought on, he declared, by the Evil Eye. But a few days before a mother brought her scrofulous child to the dispensary. She had let the disease go from bad to worse because she had been informed by one of these so-called Moslem doctors that nothing would save the child except eating pork, and as this would make the child unclean and probably exclude it from heaven, she preferred to save his soul and let his body go to ruin.

The people of Hodeidah are very religious, but also very fanatical. All the mosques were crowded at the time of evening prayer, but not a single person responded pleasantly to my salutation, "*Salaam alaik.*"



SOME ARAB SCHOOLBOYS AT SHEIKH OTHMAN, ARABIA

One boy whom I asked for the name of a bird refused to answer because an old man standing near told him not to reply to the "unclean dog." Yet, notwithstanding their sullen anti-Christian fanaticism, and their bitter hatred of everything Turkish, the Yemen Arabs are beginning to feel the effects of young Turkey's propaganda, and if Christian missionaries do not speedily occupy the land they may have an even harder task than now lies before them when the Church awakens to a sense of her duty.

But how can such a land be occupied for Christ, and what measure of success is likely to attend one who resolves to occupy the field?

A pioneer missionary in Arabia ought to be accompanied by both a teacher and a surgeon, or, better still, he ought himself to be a medical man possessed of the Turkish diploma. Thus prepared, if he be a man of wisdom, he will soon win an entrance into the people's hearts

and dispel the fanatical spirit that now reigns supreme. Respect for the people's faith and a determination not to rail against their prophet are conditions *sine qua non* in working among Mohammedans. One must remember that even lax Moslems can not stand hearing their prophet reviled, and the man who attempts to do so has only himself to blame if he can not get an audience.\*

All Moslems believe that with God there is no respect of persons. When, therefore, one has induced a Moslem to assent to that general proposition he can quietly pierce his vulnerable armor by asking what "Surat Albakarat" means when it says that "For those who are able to keep the fast of Ramadhan and yet break it there shall be as an expiation the maintenance of a poor man."

Then again by means of a globe one can show that both in the far north and in the far south there are places where the sun never sets for at least two months in the year. Consequently God never could intend all men to keep the fast from dawn till dark, as in those lands all the people would die of starvation, and so break that universal law of God—"Thou shalt not kill" either yourself or any other human being.

No one can predict when "Arabia's desert ranger to Him shall bow the knee," but all true Christians can be sure that the time for doing so assuredly will come, as Christ himself said: "I, if I be lifted up from the earth, will draw all men unto Me."

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## THE STRUGGLE FOR LIBERTY IN SOUTH AMERICA

BY BISHOP HENRY W. WARREN, D.D., LL.D.,† DENVER, COLORADO

When South America was discovered three hundred years ago, it was all in decadence. The magnificent structures of Tihuanco, Huaraz, Cuzco, etc., in Peru, and of Copan and Palenque, in Central America, were creations of a far past. There is no power of mind and heart to pause in the downward path, and retrace the steps backward to a true knowledge of God. Men can pervert and lose religious truth. They can never discover it. Salvation must be brought to a degenerate world from without itself; to a degenerate people in the same way.

The civilization and form of government brought to South America by the Spaniards was far from the best. The pilgrim fathers

\* Those admirable and temperately worded pamphlets recently issued to Moslems by James Monro, Esq., C. B. (Ranaghal, India), speak the truth in love, and teach us that a missionary's strength to-day, like Israel's of old, lies in quietness and in confidence.—J. C. Y.

† Bishop Warren has traversed the West Coast in the interests of missions from Panama to Patagonia, and has traveled over the Argentine Republic quite extensively, and up the Parana River to Paraguay. He has given us these general views concerning the state of the country, its need of missions, and their present results.—EDITORS.





**GUIANA ENLARGED**

**SOUTH AMERICA**



Longitude 110 West 100 90 80 70 60 50 from 50 Greenwich 40 30 20 10



brought with them their wives, and made homes in which their children might be brought up in honor. The Spanish invaders brought no wives, they made no homes. Children begotten of heathen mothers and left to their training, or brought up in foundling asylums, are not good material for making great empires.

Macauley says with bitter sarcasm that the French do not succeed in their colonies because the colonists are made up of decayed barbers and *blasé* ballet dancers. South America fared but little better. Captain Basil Hall says in his Journal, 1823:

The whole purpose for which the South Americans existed was held to be in collecting together precious metals for the Spaniards, and if the wild horses and cattle could have been trained to perform these offices the inhabitants might have been dispensed with altogether, and then the Colonial system would have been perfect.

The gigantic robbery of the continent was begun early and persistently continued. Pizarro took twenty-four thousand pounds of gold and eighty-two thousand pounds of silver from a single Inca temple. Ninety million dollars' worth of precious metals were torn from Inca temples alone. They kept Atahaulpa, the gentle King of the Incas, in chains and promised him liberty when his people should fill his prison with gold. The loving people hastily brought the price. Then the demand was doubled, and while the people were bringing it in, Pizarro perfidiously strangled the king.

The only trace of kindness toward these millions that I remember to have seen is a law enacted in the time of the good Isabella, that the men and women who had been reduced to beasts of burden should not be required to carry more than three hundred pounds at one load. Stalwart men of the Roman army, in heavy marching order, never carried three-fourths of one hundred pounds. Such tender mercies are cruel. Naturally those who have been enslaved for centuries look up to the Spanish flag of stripes of yellow between stripes of red, and say, "It represents a river of gold between two rivers of blood."

#### Freedom from European Dominion

Against such unutterable oppression and wrong, continued for over three centuries, the Spanish and Portugese colonies rose in rebellion in 1810. The first tremblings of this earthquake were felt at both ends and the center of the continent in 1809. In 1816 all these insurrections, except that of the Argentine Republic, had been put down most bloodily. In 1817 this republic drew up the plan for the emancipation of the whole continent, by making one common cause for all parts of it. Some of the sublimest chapters of human history followed. The United States came grandly to the help of the struggling colonies with its Monroe Doctrine of America for Americans, without European dictation, in 1823. This caused Canning, Prime Minister of England, to write, "The battle has been fierce, but it is won. The nail is clinched; Spanish America is free. *Novus seculorum nascitur ordo.*"

Every country was wretchedly prepared to become a republic. All possible fractions of mixed breeds and bloods of Indians, Spanish, Negroes, and Europeans constituted the mass of the population. To this day, the illegitimate births in some places constitute seventy-five or eighty per cent. of the population. Education of the masses was entirely lacking. Revolutions were as frequent as earthquakes, and fully as disastrous. Charles Darwin, in his "Narrative of the Cruise of H. M. ship *Beagle*," states that in 1849 there were twelve presidents of the Argentine Republic in ten months. The constitutions of the republics are generally fashioned after that of the United States, but altered enough to make the president an absolute dictator by giving him power to appoint nearly all the officers of the government. A change of rulers is, therefore, not by election, but by revolution. It is better now, but one man told me that in nine years he had been in ten revolutions in different countries. The Argentine Republic has become quite stable and law-abiding.

The fate of the emancipators of South America has been most tragic. It is as if Washington, Green, the husband of Molly Stark, Morgan, Putnam, Ethan Allen, Warren, the Adams, and a dozen more, had been made to ascend the scaffold, been stabbed in the back, or bitten to death by vermin in dungeons.

Romanism has had possession of the continent to the legal exclusion of every other form of religion, for three centuries. It is not such a Romanism as pervades enlightened countries. In the Square De La Inquisition of Lima, on twenty-three different occasions, men were burned at the stake for daring to think. Fifty-nine in all perished in this way. It is no wonder men stopped thinking, when death was the penalty. Hence, South America has contributed nothing to art, science, literature, or practical work of the world. When there was no mind to quench, men were burned in order that their property might be confiscated.

#### **The Dominion of the Priests**

But if mind was not developed, did religion survive? When sins are counted venial and exemption from punishment can be obtained for money, the priest is apt to include himself among the easily excused sinners. A common estimate and statement of the virtue of the priests in South America is not fit to print. The power of the keys is an awful thumbscrew, or soul-screw, for extorting money.

The most rabid superstitions are encouraged because they yield money to the Church. The Bishop of La Serena lately received as much as forty thousand dollars in a year, given to a doll representing Mary in Andacollo, Chili. Such shrines, tho not often so profitable, abound in the country. The people believe that these terra cotta images of the Virgin and her Son walk the fields to protect them from drought, blight, and insects. It is said that the image at Lujan was

being drawn by oxen to Sumampa. When it reached its present site, about thirty miles from Buenos Ayres, the oxen were unable to draw it another rod. Therefore a magnificent stone temple is being built over the site chosen by itself. It is resorted to by thousands and vast amounts of money laid on its shrine. All this history is minutely related in a book on sale at Buenos Ayres.

All about Coquimbo packages labelled "The grease of the holy lady of Sotaque" are sold as specifics for all sorts of maladies. Near Montevideo is a six-inch long image that gives such sanctity to the oil of her lamp that the owner is quite a large importer of olive oil. These shrines are as famous as that of our Lady of Lourdes, and are resorted to for prosperity in business, love, and even crime.

Of course, where State and Church are united all State legislation is in conformity with the desires of the Church. No one is allowed to solemnize marriage but the priests. Such a monopoly enables them to charge from ten dollars to one thousand dollars, so that those who work for twenty-five cents a day can not afford to be married. This accounts for the large percentage of illegitimate children. The law of civil marriage went into effect in Chili in 1844. Bishop Carter, of the Romish Church in Iquique, published and posted on the cathedral door July 6, 1897, the following:

TO CATHOLICS

Those married persons whose marriages have not been performed by the Church, until this is done:

1. They can not receive the sacrament.
2. Nor be godparents.
3. Nor be witnesses in marriage ceremonies.
4. Nor be inscribed as members of the religious societies, nor receive scapularies.
5. Nor have charge of any duty in the Church.
6. Nor can funeral honors be celebrated for them.
7. Their names shall be erased from society and religious organizations.
8. In the baptismal records their children shall be accounted illegitimate.
9. They are public sinners.
10. Their names shall be recorded in a special book for the preceding ends.

All this after making marriage well-nigh impossible.

A bill was passed in Peru on November 9, 1897, authorizing certain civil officers and designated ministers to perform the marriage service. President Pierola promptly vetoed the bill. It was passed over his veto. This result was achieved by the tireless and tactful activity of an American missionary. The discussions in the legislative halls, the legislators being composed in part of ex-officio Church officials, afford examples of some of the most animated literature in existence.

The bill was made retroactive, so as to legitimize all children acknowledged to be theirs by parties married under this law. When a similar law was enacted in Mexico after the shooting of Maximilian, four hundred couples came forward in one city to be married by our missionaries. They brought numerous children of all ages, from one to twenty-one, for acknowledgment and legitimization.

It was in Peru that Penzoti was so recently imprisoned eight months for selling Bibles. The nations of the earth vehemently protested. He was liberated only after having been acquitted by five courts, the last one having the president for a member. A court in Callao lately kept a lot of Bibles for eighteen months in defiance of law, on the claim that they were obscene books. It took forty visits to officials to get a copy of the decree for their release.

But what is the general result of such high-handed assumption of power in this world and the next? Is it tamely submitted to? Has the free spirit of the age meekly bowed its neck to this yoke, grievous to be borne? The thinking men of the continent, especially in the vigorous republics of Chili and Argentina, have broken away from such thralldom and very sparsely attend the churches. I attended the funeral of a very eminent officer of the government in Santiago. There was no sign of religious rite, and in the seven addresses at the tomb no allusion to the Church or a future life.

Those connected with *La Lei*, the most influential newspaper in Santiago, were excommunicated by the archbishop for too great freedom of utterances concerning the affairs and scandals of Church officials. He was very liberal with his bans, and included owners, typesetters, editors, printers, and readers. One hundred years ago that would have stopped the business of the whole city. Now they hire a band, form a procession, with flags and mottoes for free speech, have speeches and burn the bull of excommunication before the archbishop's palace, and immediately double the circulation of the paper. Its utterances have been far more caustic and severe since.

There is a bronze statue of the Crucified One in the three hundred years' old cemetery of Santiago, with this inscription on the pedestal (I quote from memory): "By his supreme excellency, the Archbishop of Santiago, an indulgence of eighty days, applicable to the dead, is granted to any one who recites the *credo* before this statue." Is the square full of people twenty-four hours a day reciting the creed? No, not a person in sight at any time of my several visits. It is too cheap.

But slowly out of all these antagonisms, usurpations, oppressions, follies, and heroisms, a continent of republics has emerged, giving greater freedom to the people and more stability to the governments. This is especially true in Peru, Chili, the Argentine Republic, and Brazil.

Five things have contributed largely to this result :

1. The constitution and civil institutions of the United States. This country is a city set on a hill enlightning the world to an extent never approximated before. A government has duties to do missionary work as well as a Church. Christ has a Gospel in art, science, and mastery of material forces, and He desires it spread over all the earth. He wants His servants to have dominion over all things here, as well as over ten cities hereafter.

America has made the world her debtor in many things. Europe was effete, decayed, and hopeless when America was discovered. At the end of the fifteenth century "not one homogeneous nation existed in Europe; her productive energy was exhausted; liberty was but a latent hope; privilege was the dominant law; politics were founded on the principles of Macchiavelli; all healthy evolution in the path of progress was impossible." A fresh eruption of Mohammedanism threatened from the East, and hope died in the hearts of them that looked for the dawn of a better day. That dawn appeared in the West—not in the East. America opened her gates to the despairing peoples. The thought that the fountain of eternal youth lay in the new continent was a greater reality than they had ever dreamed. Europe, shut up between the Danube and the Atlantic, was doomed to suffocation. Europe, with the room of a new continent, drew the breath of a larger life.

Twice had America revolutionized naval architecture and methods—in 1812 and 1863—when she was called upon to do it again in 1898. It is stated that of a score of inventions that must go wherever civilization spreads, America has invented them all. She issues more patents in a year than all Europe in ten years. We freely give our inventions to the world; so we must that on which our inventions depend—free thought and its inspiration, the Bible.

We are debtors to South Americans, not because they have helped us, but because others have. We have been dowered by the ages, and especially by the providence of God. We are especially their debtors, because these peoples have so entirely adopted our political principles. We sent great pulses of republican influences over Europe at the close of the last century, but they were stilled in death. The tendency of Europe to absolutism and imperialism has been more distinctly marked for the past thirty years. The republic of France has not made a great record. This has not been because of the weakness of republican principles, but because of the weakness of their exponents. Hence the present reaction toward the now newly asserted divine right of men born kinglings.

South America alone has embodied republican principles in her institutions and government. Since we believe in these principles we should follow them up with education and religion, or they will be

lost. And if now lost, after the experiment has been tried, we can scarcely hope that they will ever be tried again.

2. Education has been greatly advanced in the three republics mentioned. Bishop Taylor went down the west coast, only able to pay his fare in the steerage, poor yet making many rich, founding the best schools of the continent, and as good as those of any other at Callao, Iquique, Santiago, and Concepcion. When Sarmiento was President of Argentina he came to Boston and imbued himself with the principles and methods of that embodiment of common schools, Horace Mann. To make sure that they would be carried out, he took down teachers to be the heads of normal schools. They are there to this day. Ideas are the greatest revolutionary causes. Schools are the birthplaces of republics.

3. There has been a very large immigration of the most vigorous and able people of a dozen nations into these attractive fields. Since Abraham went out of Ur of the Chaldees by Divine direction, emigration has been the turning-point of individuals and nations. This world is swiftly itinerant through a vast orbit, and the sun through a vaster one, from one end of the heavens to the other. So its people must be in this world, and out of it into the next. Buenos Ayres is now the second city of the Latin race, Paris being the first. It can hardly be said to be a Latin city, so many are the nationalities regnant in it. There is a great American church in it, two Scotch Presbyterian, and two of the Church of England. A steamship line runs to Italy, one to France, two to Germany, two to England, and one to the United States. Rosario de Santa Fé is proudly called the Chicago of South America. Thus a large interchange of commodities, machinery, ideas, and men is kept up with much of the world.

4. Freemasonry has been the persistent, unrelenting foe of Rome. Rome has cordially reciprocated this feeling. The Italians of Rosario offered a spirited statue of Garibaldi to the city. Priestly influence in the city council declined it. Then the masons erected their hall on three sides of their lot, leaving the middle open to the street. There they set their alert and fierce statue pointing the way to the Geta gate of Rome, while Italy sat breaking her chains at the base of the pedestal. Almost always one may see faces thrust through palings of the iron fence studying the significant lesson. The Italians have erected a statue of this, their favorite hero, at several places in the republic.

#### The Work of Christian Missions

5. Christian missions have entered from all sides. It should be remembered that missionaries to heathen lands have a great ideal and example in Him, of whom Livingstone said, "God had but one Son and He was a missionary." He healed the sick, He gave new ideas and vast enlargement to old ones. He preached a new Gospel of soul



saving. So the Church goes into heathen countries with this three-fold work. In those where the art and practise of healing is fairly well developed, the Church goes with kindly nurses, schools, and the preaching of salvation.\*

The best of South America is not to be dominated by Spanish blood. Argentina has offered great inducements to settlers. Many of them bring an intense Protestantism. Even Romanists see the degradation of their own religion and forsake it. Some of our most thriving churches are made up of Italians. In a general reunion of our Sunday-schools in Rosario we had addresses and songs in German, Dutch, Spanish, and American languages.

The indirect influences of missions are never sufficiently estimated. Dr. Nevius took with him to China the Hamburg grape. It has been propagated by thousands of shoots, and is everywhere known as the missionary grape. It is a new food. One missionary in South America has had the honor of having secured the prohibition of bull fights in Argentina and Uruguay.

It is only when men are in the likeness and image of God that they are to have dominion over the fish of the sea, the fowl of the air, and all the forces of nature. Heathenism and degradation are synonymous. Christianity and civilization are necessary concomitants. Let no one despair of saving this world. Christ does not. The end is sure. He shall see all the travail of His soul and be satisfied. All who have like travail shall have like satisfaction.

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\* I know most about the missions of the Methodist Episcopal Church. It was a stroke of genius on the part of Bishop Taylor to establish a high grade of schools all along the western coast. They are openly and professedly Christian. The Bible and the catechism are as definitely taught as grammar and art. Nearly all the pupils profess to be really converted. These schools have a property worth \$200,000, and are attended by children of the most advanced and cultured people. The graduates love the school, return to it for lectures and special studies, and find that it greatly enriches and enlarges a life that would otherwise be barren and empty. A teacher overheard one pupil inveighing bitterly against Protestantism to another pupil. An hour after, the teacher asked this first pupil in the geography class to name what she thought the three greatest nations of the earth. She said England, United States, and Germany. "What is their religion?" said the teacher. The girl blushed as she said, "Protestant." Associated with these schools are twenty-seven circuits and stations, most of them with several preaching-places. There are 1,326 members. To gain this, in the face of bitter opposition, has taken as much heroism as to win a battle.

On the east of the Andes there are schools in all the great centers. The Women's Foreign Missionary Society pushed their teachers as far as Asuncion, where, at the close of the most deadly war of modern times, there were as many as twelve women to one man. The women had to do all the work of the field, streets, slaughtering of bullocks, etc. Most welcome was the tender sympathy and help of their sisters from the North.

In the Conference having its center in Argentina there are thirty-six stations and circuits, with 3,415 members. A very large percentage are men. These churches are the center of the intellectual activity of the places where they are located. In one church there is an association for the separation of Church and State. It is of national importance. At our request, in one republic, exemption from attending mass was accorded to soldiers who regarded it as idolatry. Such men as had refused to bow down to images had been imprisoned and punished, but they endured it for conscience' sake. The new freedom and life raises up other men like Penzoti, who will dare all for God. One often finds the clearness of Christian experience proportioned to the darkness from which it is emancipated.—H. W. W.

## THE MISSIONARY OFFICERS' CONFERENCE

BY J. T. GRACEY, D.D.

For eight successive years the officers of Foreign Missionary Societies in the United States and Canada met in New York City for council and cooperation. They held their ninth meeting in Toronto in the end of February last. They had action requesting the committee on International Sunday-school Lessons to hereafter provide a missionary lesson at least once a quarter.

A good many persons deposited with the Ecumenical Conference articles of rare interest illustrative of the customs of peoples of mission lands, some of which were of scientific value, also books of special interest. Some of these were a permanent donation to the executive committee. To provide for the care of these an organization was formed. This corporation made a temporary adjustment with the American Museum of Natural History and with the library of the said museum to give these deposits safe keeping. It will give satisfaction to the donors of these articles to know what is to be the more permanent curatorship of them. The plan adopted is the incorporation of a permanent "Bureau of Missions," to whom they shall be turned over, and who shall provide for them suitable location. It will also be the business of this "Bureau of Missions" to establish a "Bureau of Missionary Information," to be conducted for the advance of general missionary intelligence. The Officers' Meeting of the American and Canadian Missionary Societies adopted the report of the executive committee of the Ecumenical Conference to this effect.

They also recommended the transfer of all unexpended moneys in the treasurer's hands of the Ecumenical Conference to this "Bureau of Missions" when its incorporation is perfected. The names of the incorporators are such as to afford security for the full meeting of all these responsibilities. These are: Alexander Maitland, William I. Haven, H. Allen Tupper, Jr., Luther D. Wishard, William D. Murray, Edwin M. Bliss, and Ernest F. Eilert.

The Conference, without any discussion, adopted a memorial to the United States Government to eliminate special exclusion features from the treaty which it shall form with China, and hinted at the need of greater general restriction on immigration without respect to the nationality of the immigrant. The discussion on the ways of increasing the efficiency of home agencies covered several topics. The conversation on the use of the press in the interest of missions brought out some interesting facts. Dr. Charles H. Daniels spoke of the American Board having sustained for nine years a special press agent in their office, to furnish information of their work to the daily press. This has been of marked usefulness, and explains the whole columns of matter in the newspapers pertaining to their work that

have appeared in the secular press, specially during times of disturbance abroad, when the daily papers sought information obtainable accurately only in such sources as the Board's headquarters, and during agitation, such as the Armenian massacre, the Boxer uprising, or the Miss Stone incident. This press agency finds a channel open through the great journals of Boston and New York and other important centers, whence it filters through the newspapers generally, to correct misapprehensions and make replies to criticisms. Dr. Bliss, who was chairman of the press committee of the Ecumenical Conference, and supplied the secular press of the country at large with fresh and well-edited missionary material, testified to the eagerness with which the press in general received and appropriated such items of information. Rev. J.W. Conklin, of the Reformed Mission, India, in his paper on the topic, suggested that the societies might issue a weekly bulletin for general use by the churches or the press. Mr. Earl Taylor stated that as one means of helping the work the Methodist Church had recently placed sixty thousand volumes of missionary character in the libraries of their Epworth Leagues.

Miss McLaurin, representing the Woman's Boards in the only session when they met jointly with the officers of the general societies, gave details of the several uses of the press made by the American Baptist Woman's Boards. The separate meetings of the Woman's Boards listened to the report of the World's Committee concerning the literature prepared for the United Study of Missions by all the Societies. That report declared that "never before in the history of the Church has there been such intelligent study of missions as at the present time." In the past forty years the several Woman's Foreign Boards have contributed over thirty millions of dollars, which never could have been the case but for careful and systematic study of missions. The combination is six thousand nine hundred and thirty-nine women missionaries on the foreign field, and half a million women in the home churches organized for common activity abroad.

The United Study of Missions promises a phenomenal advance in intelligent and serious effort of the women to know what there is to do and how to do it. The first text-book prepared under the auspices of the Interdenominational Conference of Woman's Boards of the Ecumenical Conference, entitled "Via Christi," by Miss Hodgkins, has reached, already, the extraordinary sale for a missionary book of twenty thousand copies, tho the publishers have not been able to keep up with the demand. Ten missionary magazines are publishing outlines of the study to synchronize with the plan of "Via Christi." This United Study is a marked feature of the movements of the times.

The subject in the officers' meeting which sprung as lively discussion as any other, pertained to missions among young people's organizations. The excess of emphasis on the entertaining feature of

these societies, in too many churches, was one of the criticisms made upon them. But this was thought by most speakers to be exceptional. Rev. Dr. Reed of the Southern Methodist Mission, Shanghai, said the Epworth League of his mission numbered but sixty-five members, but out of it had come four native Chinese ministers. Dr. Henderson, one of the secretaries of the Canada Methodist Missionary Society, said that in their four great central conferences every Epworth League was supporting, in whole or in part, a missionary to Indians or on some foreign field, while the young people's movement in general, he considered to be a "revival of religion along altruistic lines." It had already stirred missionary interest in a thousand institutions of learning.

We have no space to pursue the detail of this ninth meeting further. Mr. Earl Taylor's paper and Mr. Robert E. Speer's comprehensive paper on "Higher Education in Missions," will well pay all trouble any one may have in hunting them up in the printed report of this ninth conference.

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## A MISSIONARY CONFERENCE ON THE KONGO

BY REV. THOMAS MOODY

American Baptist Missionary Union, Tumba, Kongo

The First General Missionary Conference of the Kongo was held January 19-21 last at Leopoldville, the terminus of the railroad. It was attended by delegates from six of the seven missionary societies working in the Kongo Independent State, thirty-five delegates in all—twenty-eight men and six women, with one man representative of the British and Foreign Bible Society, which has two depots in this country.

It is inspiring to "hark back" over twenty-five years and recall what "God has wrought." Then Mr. Henry M. Stanley was starting from Nyangwe to explore the river, not knowing whither he might be led. One often wonders at the Providence that directed him that night in his tent when he tossed up a coin to determine which course he would pursue. And then came a year of fighting with cannibals, of perils from cataracts, of hard marching, and of scant fare often, before arriving at Boma, August, 1877—the first man to open the Kongo basin to commerce and the Gospel. And now, scarcely full twenty-five years later, here is a small ecumenical missionary conference close to Stanley Pool. Then the Kongo was only known for one hundred and ten miles from its mouth, where Tuekey with his noble band of navigators died, leaving the Kongo basin unknown.

Who was here at this Conference of missionaries now? First, there was the delegation of the English Baptist Mission, the first to enter the Kongo basin, with now fifty-eight workers, and their first missionary, the pioneer worker, Mr. G. Grenfell, the veteran of

the Kongo, was made chairman of this Conference. The mission he stands for, the English Baptists, have stations from Matadi to Stanley Falls—a distance of fourteen hundred miles! Their work is extending far and wide. Mr. Grenfell, since the Conference, is on his way to open up new stations from the mouth of the Arumwimi to Lake Albert Nyanzi, and so meet the last outpost of the Church Missionary Society, penetrating from the east coast, and thus complete the “chain of missions” across Africa “from salt sea to salt sea.”

The American Baptists, with thirty-five workers in the field, have been much blessed on the Lower Kongo. The Free Church of Sweden have also a successful work on the Lower Kongo. The Christian Missionary Alliance are working on the north bank amid great opposition. The Southern Presbyterians are working on the Kassai River, a large tributary of the Kongo. At their station at Luebo, where large numbers have turned to the Lord, they are contemplating building a church of sufficient capacity to hold two thousand people. The Kongo Bololo Mission are working on the Lulanga, a tributary of the Kongo—a grand field not occupied by any other society. The Christians (Disciples) have a station at the equator.

We have in all, now laboring on the Kongo field of a million square miles and twenty millions population speaking fifty languages, seven societies, four American and three European. They occupy fifty mission stations, with two hundred missionaries and six thousand native Christians. The whole Bible is translated into Kikongo, and several reading books; also a geography, an arithmetic, and a book on physiology. There are hundreds of village schools with native teachers, and several schools for teachers, evangelists, and preachers. We have seen the arm of the Lord stretched out from Boma to Stanley Falls and along two tributaries, the right bank of the Kongo as you go up occupied, and on both banks of the lower river people in hundreds of towns singing hymns and praying to God. We are thankful to be able to say that the liquor traffic with the natives is effectively stopped.

The Conference discussed different phases of mission work, and the status of native Christians in regard to drinking of palm-wine, polygamy, and other heathen customs, and the consultation showed a strong sentiment against them all. We thank God for all that has been done. We rejoice in signs of great blessings in the future when other districts will be opened up and occupied—along the Kwango Langa, Lankuru Mobangi, Rubi, Upper Walle, Lomami, and Arumwimi.

This First General Conference of Missionaries on the Kongo will ever be memorable to those who were present. It was a wonderful spiritual feast. It reminded some of us of the blessed meetings of the International Missionary Union. God was manifestly with us from the beginning to the end.

## THE CRISIS OF MISSIONS IN ASIA\*

BY JOHN R. MOTT, NEW YORK

Secretary of the World's Christian Student Federation

Asia is the great theater of the twentieth century. That continent will probably witness the greatest movements, and it may be questioned whether any other continent has seen such things as we shall find unfold there. The three great nations where we shall witness the greatest triumphs of Christianity in our own generation are India, China, and Japan. As I went up and down in India I felt the great importance of that vast continent, with one-fifth of the human race, and practically one-third of the unevangelized world, with its many lines of cleavage—the most complex problem which confronts the Church of Christ. With its many forces at work, it is a great battle-field in itself. The situation is intense. There is a crisis at present, and the immediate future is going to witness a great forward or backward movement.

China has impressed me more than any other nation I have ever visited. There are numbers, but it is not so much because of that or of the great combination of difficulties. What impressed me most was the strength of the Chinese race—combining the characteristics of all the great nations of the world—patience, thriftiness, tenacity, vigor, independence, and conservatism. The Chinese possess these in a wonderful degree. That is not the China of the war with Japan or of the war with the European nations, which was the official China. The hope of the country is in the chain of modern colleges, founded by missionaries or in a few cases at their suggestion, in which are being trained the *litterati* of the new China. Whether that be a dismembered China or a series of protectorates, what is the leadership of it to be? It must be a Christian leadership.

Japan is the most brilliant nation on the face of the earth. It moves with lightning-like rapidity. The nation has been going to school to the world, learning her lessons with facility, and then dismissing her teachers—learning the good of the new and holding fast that which is good in the old. I have been stimulated and deeply moved by coming into contact with that race. Yet the Japanese are a race in peril, because they have not got at the real root of the matter.

There is a crisis in each of these nations, but that in Japan is more impending. In India, unless we pour in forces immediately, we are going to delay the whole movement. China is an open door. The key to each situation is the reaching of the young men. In Japan the nation is "run" by young men. Manifestly the China of the future will be led by the young men in the colleges. The key in India is in the cities and in the universities. As go the cities and the universities, so will go the nations.

On my tour I went to centers where the Christian forces were united. There were other evidences given that the time was at hand for a work for God. Among other features that impressed me were:

(1) *The remarkable attendances.* I do not remember a time in China where the halls were not overflowing, and only one case in India. Time after time in Japan we had to open all doors and windows, to let as many men stand outside as could hear the voice. In Bombay, at the first meeting of students, more than a hundred men had to be turned away.

\* Notes of an address given at Exeter Hall. Published in *The Christian* (London).

(2) *The close attention.* Everything in Japan was done through interpreters. After the first meeting there would be an after-meeting, and men would sit for three hours with the process of interpretation going on. Nothing but the uplifting power of Jesus Christ would have held men for such a time. The same was true in China. In India there would come a hush as from heaven, and as Christ was being held up the men would sit listening breathlessly.

(3) *The Spirit of the Living God was working.* I am not saying these things with a personal reference. The Spirit of God was working with piercing, convincing power. I have never in the West had greater evidence that the Spirit of God was convicting men. When we remember how the movement was being prayed about, we had a right to expect that men would be led to take the step which means most in the doing. Hearts were being melted, lives were being changed, and minds closing in on this wonderful Christ.

(4) *The results.* I would have preferred not to talk of this for another six months. Where fourteen hundred young men decided for Christ in Japan in two weeks, the testimony is that nearly all will go forward to baptism. From other places the same holds good, and the testimony is that the great majority will be held for the Church. At one place the converts had themselves within two weeks led two hundred other young men to decide for Christ.

In China, thirty men who decided at a meeting in Shanghai, included the president of a college and three silk merchants, and twenty-seven of the company have stood fast. From Hongkong and Canton we have similar tidings.

I will give no figures from India until some more time has passed. We had long, unhurried meetings of Christian teachers, native and foreign, and these were most satisfactory. Careful plans were then laid to have each convert "shadowed"—watched, that is to say—not only when he is in a meeting, but in his hours of temptation, and instructed so that he may press forward to baptism. Special literature was arranged for, and I am still sending out books, as well as having others translated. Happily, throughout India we could use the English language, and the burden of conserving the results was laid upon committees of missionaries.

The impulse under which men decided was the impulse of the Holy Ghost. I have no doubt that the Spirit of God did this work, and I know there had been careful preparation.

(1) There had been an immense amount of seed sowing. My work was at the centers, where there had been the greatest amount of Christian effort. The people had heard enough of the truth to be pressed to conclusive thinking.

(2) We laid down a few simple conditions under which we would accept an invitation. (a) That all forces should unite for a combined effort; (b) that adequate money should be available to secure the best halls and abundant printed matter; (c) that there should be continuous prayer. These were complied with.

(3) We were upheld by world-wide intercession. This tour was being remembered in thirty-three different countries, by men and women of faith. These did not sin against the Lord in ceasing to pray for us.

(4) The law of self-sacrifice was at work. From the day on which Christ taught that "except a corn of wheat fall into the ground and die

it abideth alone," He has not ceased to observe this law. I refer to the missionaries and native workers who had been facing opposition and obloquy for years, and persevering in the work not as unto men but as unto God.

I want to bear testimony to God's great goodness, and to witness that He is a living God. He has called our Young Mens' Christian Associations to a high and holy mission. This work has already been a blessing to the world. First evangelize the young men, and then make them an evangelizing force, for if these nations are going to be evangelized it is going to be by the sons and daughters of the soil. See that this present generation does not perish from the earth without the young men knowing that Jesus Christ died and rose again, and that He is a living Christ.

### MR. MOTT'S MEETINGS IN ASIA.\*

The meetings for students were held at Tokyo, Osaka, Kyoto, Sendai, Okayama, Kumamoto, and Nagasaki, in Japan; at Shanghai, Nan-king, Peking, Canton, and Hongkong, in China; at Colombo, and Kandy, in Ceylon; at Madras, Calcutta, Allahabad, Bombay, and two or three other places in India. At every place the largest obtainable hall was thronged with students—mostly non-Christians, Buddhists, Shintoists, Confucianists, Hindus, Mohammedans, etc. The universal testimony is that rarely, if ever, not even in Mr. Mott's previous tour, have the minds and hearts of the auditors been laid hold of in so marked a manner. The independent accounts which we subjoin give striking evidence of abundant blessing.

The *Guardian* of January 29th contains the following important letter from Bishop Audry, of the South Tokyo Episcopal jurisdiction :

Two subjects have been more in the air among the Christians in Japan than any others during the present year, and they may be regarded as the keynotes struck for Christian aims at the opening of the new century. They are Evangelization and Reunion—Evangelization a triumphant major key, and Reunion its relative minor, since it is largely a call to repentance for that which our Lord so sadly foresaw would prevent the outer world believing in His mission.

The recent visit of Mr. J. R. Mott to Japan in order to arouse interest in Christianity among the students of Japan, to draw together those that were interested and to bring them into close touch with those who are already Christians, to form groups and lay down lines for extended work among students, was as far from those elements which tend to mar interdenominational work as it is possible for such a thing to be. Delightfully definite and full of common sense, yet spiritual in the highest degree; not touching points of difference, not from any vagueness, but from having a steady eye to the central things; not combating other Christians—he did not say a word in which I could not heartily rejoice, both as a Christian and as a Churchman. It was a great spiritual pleasure to hear him awaken souls without undue excitement, and summon them to repentance and faith, self-knowledge, and trust in God through Christ, to the forsaking of sin and the effort to do their duty with a sense of responsibility which they had never felt before.

Mr. Mott held many meetings during his short stay in Tokyo, some

\* John R. Mott left New York on August 27, 1901, went westward across America and the Pacific Ocean, spent a month in Japan, two or three weeks in China, and nearly two months in Ceylon and India. He reached England on February 1st, and after three days in London, sailed for New York on February 5th. The following extracts are taken from the *Church Missionary Intelligencer* (London).



of which were evangelistic meetings for students themselves, while one series, which I was privileged to attend, was limited to about one hundred and forty persons carefully selected, of whom somewhat more than two-thirds were Japanese Christians, the rest being selected missionaries. The Japanese were leading educationalists from the University and elsewhere, leaders in the Y. M. C. A. of Japan, and other Christian student institutions, representative students and teachers from the University of Tokyo and higher schools, and the like. The President of the Lower House of Parliament was there also. Everything had been well considered and prepared, and those who could become the guides of the student movement were thus brought into close touch with each other and with Mr. Mott for a sufficient time to receive a real stimulus from him, and to learn something of his methods, and of the power of his healthy and stimulating personality. . . .

The following extract from a report by Mr. Galen Fisher will illustrate Mr. Mott's method as it appeared to those who were working most closely with him:

Mr. Mott arrived in Yokohama on September 23d, and after extended conference with association secretaries and leaders, began his meetings at Sendai. Within four weeks he held eighteen separate evangelistic meetings in seven cities—Sendai, Tokyo, Kyoto, Osaka, Okayama, Kumamoto, Nagasaki—attended by 11,580 young men, of whom 1,464 became earnest inquirers or disciples of Christ. Of these over 1,000 were students. Unusual precautions were taken to ensure serious and intelligent decisions. All the meetings where men were to be pressed to decision consisted of three sections: first, an address to awaken a sense of sin and the need of power to conquer it; second, a meeting to which all who felt special interest were invited to remain to hear specifically of the path to purity and power through Christ. After this address Mr. Mott generally spoke as follows: "All of you who wish to declare your earnest desire and purpose to become disciples of Jesus Christ that you may come to know Him as your personal Savior and Lord will please raise your hands a moment."

The full import of this declaration was invariably dwelt upon. Then workers passed blank cards for names and addresses. Third came a meeting limited to workers and those who had signed cards, when Mr. Mott gave sympathetic counsel and warning, covering these points: Church membership after proper preparation and examination, cutting loose from all known sin, beginning daily prayer and Bible-study, joining the Student Christian Association where possible, making restitution, informing friends and relatives of the decision, conquering the fear of men and the assaults of temptation by a living trust in God. The difficulty and importance of conserving results were realized from the first.

Passing on to China, we print an account of the Student Convention at Nan-king, by the Rev. W. J. Southam, one of the secretaries of the Student Movement in China:

The third National Convention of the College Young Men's Christian Association of China was held at Nanking from November 7th to 10th. . . . Nanking is the center of a strong missionary work. The Presbyterians, Methodists, Disciples, as well as Quakers, are well represented.

The convention was held in the compound of the Nanking University, a bamboo pavilion having been erected which seated seven hundred people. Inspiring mottoes in large characters were placed on either side and at the rear of the tabernacle, such as, "Know deeply Jesus Christ," "Be overflowing with the Spirit," "Spread abroad the Gospel sound"; while over the platform was written the prayer of Christ, "That they all may be one." These helped to lead men's thoughts in the right direction, and gave the keynote to the prayer life of the convention. . . .

The Chinese delegates were from thirty-three colleges, and included members of fifteen different denominations. At least eight dialects were spoken and as many provinces represented. Twelve of these delegates were pastors and preachers, thirty-three were teachers, and seventeen were presidents of their respective Young Men's Christian Associations. Most of them were of mature age, as is indicated by the fact that the average age was twenty-five. . . .

The whole convention was deeply stirred by this evidence of God's power. The opening prayer of the Conference, "that God the Holy Spirit would preside at and control the entire convention," was answered. There was a rising tide of blessing, and the climax was reached on Sunday evening, when Mr. Mott spoke on "Be filled with the Spirit."

Probably the greatest results can never be tabulated. Eternity alone will reveal them. Seventy-five men were led to Jesus Christ, and one hundred and fifty others sought cleansing and the power to lead victorious lives. The convention was also a practical demonstration of the possibility and power of Christian unity. The delegates felt a deeper sense of the obligation of China's evangelization, and the evangelistic impulse was intensified. . . .

Two meetings were hastily arranged for Mr. Mott at Hongkong, one in the Government College, at which nearly seven hundred Chinese men were present, and the other in the City Hall, attended by eight hundred Chinese men. They were meetings full of power, and as a result sixty-five men signified their definite purpose to become Christians. These men are now being followed up, and Bible classes have been organized among them. A great work seems possible.

From Ceylon we have received a letter from the Rev. J. G. Garrett, stating that Mr. Mott held a convention for Christian Students at Trinity College, Kandy, which was attended by students from all parts of Ceylon. A deep impression was made; eighteen men professed conversion, and twenty-three pledged themselves to spend their lives in evangelizing their fellow-countrymen.

With regard to India, our accounts of the work at some of the cities visited are not less encouraging than those already quoted, and in certain aspects even more remarkable. One of the most signal evidences of the deep impression made was that the men stayed to the end of the first meeting, at Calcutta and elsewhere, and came again to the next one—a very rare thing in India. The *Christian Patriot*, the native Christian newspaper at Madras, contains the following article on the work there:

The visit of "the great student leader of the world" to Madras will ever be remembered by the hundreds of Christian young men and others who had the privilege of hearing his inspiring words. The convention lasted from the 14th to the 17th December, and was in every way a success. . . . From beginning to end God's Spirit seems to have worked mightily at this convention, and we feel sure that the results will be seen in years to come, not merely in the strengthening of the Christian lives of our young men, but in their being led to work more earnestly than they have done hitherto for the evangelization of India. . . .

On Sunday afternoon Mr. Mott addressed educated Hindus in the Anderson Hall, and a very memorable address it was. It needs a strong man to move an audience of educated Hindus, and it is no exaggeration when we say that Mr. Mott's straightforward, forcible, earnest talk has created searchings of heart in many of his hearers. . . .

On the Monday, after this morning session, Mr. Mott had a conference with Indian Christian workers. We are struck with the way he masters the situations connected with Christian evangelization in every country, and this is because he tries to get at the mind of the people and not depend on mere second-hand information. If only the various delegates that are deputed from time to time to represent missions in India were to follow Mr. Mott's example, they would certainly effect salutary reforms in their respective organizations! . . .

It is difficult for us to estimate the fruits of this convention; but that it has strengthened the faith of many, and made them resolve to be witnesses for the saving power of the Gospel of Christ, we are perfectly sure of. As we sat listening to the burning words that fell from the lips of this consecrated leader of men, one thought that struck us was that the religion of Christ, which brings such forces to bear upon India, must indeed triumph in the long run. Let us each, in our own way, do something to hasten the coming of that day!

This is practical Christian work of the highest kind. God grant His blessing to follow it all!

## THE CHURCH IN UGANDA \*

BY BISHOP TUCKER OF UGANDA

Missionary of the Church Missionary Society, London

Suffer me, with an eleven years' experience of one of the most remarkable missions in the world still fresh in my mind, to address myself to the consideration of the great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of missions to see in active operation in every part of the mission field, and which to so remarkable a degree find place in Uganda.

1. First as to SELF-EXTENSION.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labors of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. Then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300; to-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one place of Christian worship in the whole of Uganda; to-day there are 700.

Ten years ago there were but twenty native evangelists at work; to-day there are 2,000 Baganda men and women definitely engaged in the work of the Church—again an increase of exactly a hundredfold.

Ten years ago Uganda was the only country in those regions in which the name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the Gospel message, and recently more than a thousand men and women were gathered together at our central station for the worship of One True and Living God. Bunyoro, in the north, has in like manner been entered, and that old-time center of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the west, has accepted the truth as it is in Jesus. Even now that infant Church is sending forth her missionaries into the regions beyond, some of them actually instructing the pigmies of Stanley's dark forest. I have just received a letter from Uganda, telling of the baptism of the first of that mysterious pigmy tribe.

Who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Magunda himself. The Church of Uganda is a self-extending Church because, from the very beginning, the line adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received, and which has made him “wise unto salvation.”

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some

\* From an address delivered at the Church of England Congress, London, 1901. Condensed from the *Church Missionary Intelligencer*.

ten thousand communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the native—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some thirty thousand Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of native churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

2. Then what has that work to tell us as to the equally great principle of SELF-SUPPORT? What are the facts? I have already spoken of the two thousand native evangelists at work in the country. These are all maintained by the native Church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some seven hundred in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own Church; and, secondly, the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the native Church. It is so easy to appeal to wealthy and generous friends at home for £10 or £15 for the support of a Bible woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We hear continually of the deficits of missionary societies; and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own Church by the mistake kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those native churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action.

3. Then as to self-government, let me say (and I would that the same were true of the Church at home) that in Uganda we have adopted the

principle of giving to every communicant member of the Church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connection with the great central council, whose president is the bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon. Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the Church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

## MOSLEM AND CHRISTIAN WOMEN IN INDIA\*

BY MRS. A. SCHAD, LEIPSIK MISSION, SOUTH INDIA

A recent visit to the house of a Mohammedan family of high position proved most interesting. In the fore-court of the house I passed by several old Mohammedans with interesting faces, who spend their days there in idleness, smoking, gambling, and sleeping. At the foot of the staircase two dangerous dogs barred the way, doubtless to keep off unbidden guests. Coming out on the flat roof of the house, I found only women who accompanied me to their mistress. Out of a dark chamber the beautiful young Mohammedan woman came to meet me, a slender, graceful form, with uncommonly clear complexion, beautiful black eyes and noble features, the whole form wrapped in a dark silken garment.

My visit plainly gave her great pleasure, and I for my part felt the deepest compassion for this woman, whose life flows along behind locks and bolts. All the windows opening on the street and garden were heavily curtained, and the other rooms looked out on a dark court. Never does this wealthy and yet so poor woman come out of her secluded chamber, by no man out of her own family may she be seen; or if she occasionally passes into the street, she is wrapped up like a bale, and placed in a coach with blackened glass windows. Altho the mother of five children, she is as ignorant as a little child, can neither read nor write, and is so little able to think for herself that when they tell her she has really only two children she submissively repeats the phrase. The three girls are not reckoned in, they are only a wearisome burden. After the three daughters, a little son was recently born. On this little mite of a Sahib they set a gold-embroidered cap, dressed him in a white muslin frock, and put him in my lap where it was my business to admire him at length.

Full of the most childish interest, the young wife questioned me about everything that was going on outside of her rooms, how many cows, sheep, and hens I had; how England looked, where my eldest son was to be sent to school. Above all, she was concerned to know what they ate there besides rice. She proudly showed me a cheap oil print on

\* Condensed from the *Evangelische-Lutherisches Missionsblatt*.

the wall, the only wall ornament besides a huge mirror, drastically representing a defeat of the Boers in South Africa; and she repeatedly asked me whether I was not in despair at having only three daughters and no son! Thereupon I told her a good deal about our life, our work, the purpose of our being in India; but now she looked uncomprehendingly at me. She could not make it out that we should come into the land in order, by our weak labors, to bring the heathen to the Savior.

By way of contrast, let me now beg you to accompany me into houses less adorned, into some of our *Christian* homes. We often have to stoop to get in at the low door, but there is glad enlargement in our heart. A true, bright illumination in the midst of heathen environments is found in a friendly little house here in our congregation, where, in narrow space, dwell three families, which, however, form *one* pious, peaceable, family community. Morn and eve there always resounds a choral, and all gather for prayers.

There is the venerable old great-grandmother, now almost blind, with snow-white hair, who spends the evening of her life in a quiet little chamber, praising and thanking and praying for her many children and children's children. One of the most important persons in the house is the grandmother, also a widow, but yet vigorous, and from early to late caring for her children and grandchildren. Her eldest daughter lives as a widow in the house with three children, the second daughter lives there too with husband and little son, and a son with a wife and two very little children concludes the catalogue. Sorrow and sickness are often in the house, but trust in God controls all, and gives it the impress of joyous peacefulness. When the church-bell rings all hasten together into the beloved house of God, for which they have already given many a mite.

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## ITINERATING IN CENTRAL AFRICA\*

BY REV. MELVIN FRASER  
Missionary of the Presbyterian Board (North)

David Livingstone revealed the missionary heart when he could not endure the suffocating thought of being tied up indefinitely to a local station, but saying that he would "push a path to the interior or perish." What the extraordinary Livingstone did on a large scale the ordinary missionary, inspired by the same spirit, may do in a small way, and will do better station work because he has seen afresh the heathen in the destitution and degradation of their every-day life.

On the first trips among the towns the people are seen to be shy, suspicious, afraid; they seem to look much more with their eyes than hear with their ears, or oblivious to the fact that the man is preaching, they interrupt and beg for goods; they want the hat that the missionary is wearing, or remark upon his beauty. The missionary wonders on leaving a town what impression has been left, whether the message he gave, his own personal appearance, or his bag of goods lingers longer in the minds of the people. He is reminded of the parable of the sower, and especially of the highway, the rocks, and the thorns. But the "good soil," if not plainly seen, often exists, and again and again unexpected fruits appear.

\* Condensed from the *Assembly Herald*.

After a meeting to which the self-sufficient head man would not come, a young fellow who had not given first-rate attention, but seemed frivolous in the meeting, walked up and down the street clapping his hands leisurely and saying the *minisi* (minister) says that God gave Ten Commandments, that God teaches that stealing is bad, that killing people is against His law, that loving anything more than God is bad, that a man should marry only one woman, and that a man and a woman are equal, and that only God's man can go to God's town, and that bad people will go to a house of fire when they die and never go out again. A year after, that same young man came to our station ten miles away and told of what he had heard ten months before. Not only are permanent impressions made in the fragmentary visits of an itinerary, but acquaintances are formed, confidence generated, friendship established. The missionary from that day forth has a personal hold upon every village visited, every individual met, and the people cease not to talk about what he did and said.

On a trip of one week, from which we returned yesterday, the farthest point reached was probably north by west of Lolodorf about fifty miles, at a Bakoko town less than one hundred miles from the west coast and situated on the Nlong River. The journey from Lolodorf up was through the Gewondo country. By a swing to the right the return was through some Bakoko and some Nyumba villages. Rains, many of them torrents, fell almost every day or night, without regard to whether the missionary was sheltered under a roof that either did or did not leak, or under torn umbrellas in the bush. The streams were high.

#### Fear of the White Man

Many hours of travel led us through a primeval forest, with dense foliage that served as umbrella from the sun, with two Ngumba carriers and three Bulu School boys, and it gradually became evident that there are not many people to be seen along those roads. Villages were from two to five hours apart. The people in the towns received me in various ways. Up in the country they had not seen much of the white man and seemed to be sorry for what they had seen. The natives had grievances against the traders for turning the tide of their trade away, and against the German officers and their colored soldiers, saying that they had ravaged their towns, taking away the young men to serve as laborers and soldiers, and in some cases taking the women along too. Reports of this kind come up from many quarters, and those left in the towns fear and hate the white man. As I approached the town, the people, always watching, alarmed at the sight of a white man, unfortunately in clothes the color of those worn by officers, often fled to the bush. Usually they came back when we called them, much relieved to know that the white man was a *minisi*.

At a Bakoko town the people seemed distant, and I wondered what was the reason until the head man told me of his grievances, which showed that he had a sore and resentful heart against the white man for the incursions and ravages he said they had made among his people. He said he had never seen a white man treat him kindly before. That afternoon we had a meeting in the street. The Bakoko men understood Bulu, but in order that the women and children might understand I used an interpreter. The head man, brimful of a sense of his own royal dignity, did not like the plain reproof he heard of some sins so common among

the people; especially did he not enjoy being rebuked personally, but a sense of the truth and the love with which it was spoken came over the people after a little, and the meeting that opened a little stormy was taken kindly. Especially did they enjoy the singing. I supposed they had never before heard a Gospel hymn sung. Presently the chief brought a bunch of plantain and three smoked fish and laid them down at my feet with a flourish. Of course he expected a present of equal value in return, so I paid him at once and made it a bargain instead of exchange of gifts. When he first came with the food he volunteered the information that he would not kill me, altho the white men had "done him bad." The old fellow sent one of his sleek sons with a cup of rum. The intended hospitality in the offer, altho refused, was appreciated, and the cup of cursing gave occasion for a lecture upon the death there is in rum, which has come into this part of the country with the ubiquitous trader. The people are generally ready to stop anything to hear the "Words of God," and a simple message from the heart of Christ does not fail to hold the attention, disarm prejudice, overcome suspicion, and allay fear. The kindness that is in the Gospel is the key that unlocks heathen hearts.

#### Some Strange Superstitions

One does not travel far without running across some sign of superstitious or strange belief or life. At the junction of an obscure bush path with the well-kept road approaching a Bakoko village, a bit of "medicine" wrapped in bark hung from the top of an upright stick. By inquiry I was told that that "medicine" would strike fear into the heart of any enemy that might undertake to pass it night or day.

In a Yewondo village where I spent the first night out, a shrub was growing in the broad, well-kept street. Stretched with strings between two branches of it was some "medicine" neatly folded within leaves about eight inches long. "What is this?" I asked of the friendly head man. "*Biang*" (medicine), was the reply. "What is it for?" "It is to prevent the blasts of wind from blowing down the plantains in the garden," was his reply. "That is foolish. That stuff has no head, no heart, no power to do anything; maybe the wind will blow it away. You had better trust God to take care of your town." "I will," he replied. "Then take down this medicine and throw it in the bush. You can not believe in both the medicine and God," I replied. He laughed, but did not remove the object of his superstitious devotion.

At the edge of an Ngumba town close by the grave of a woman who had recently died was a small, frail table made of sticks. Strewn upon it were her wooden spoon, her cup, her little clay oil pot, her water-bottle. These all had been purposely broken, crude expression of the same sentiment that places the broken column or anchor in the cemetery at home.

As I was passing another Yewondo village a middle-aged man came hurriedly out of the little hole that serves as both door and window of the house, beckoning me to come. I went in, and there was a death-bed scene. Lying on a long piece of dried bark was the form of an old man, father to him who had called me. His cheeks were much sunken, eyes were glassy, body was quite wasted, tho he had probably been a very strong man. They told me he had been sick four days. Close by his side was his son, lying on a plantain leaf. Crowded around him in the little hut were a dozen men, sitting and lying quietly. Under the eaves of an adjoining house were about a dozen women waiting, ready to lift



up their loud voices in lamentation as soon as the man should breathe his last. I sat beside the sick man a minute. All eyes were upon me, waiting for me to do or say something. "What sickness has he?" I asked. Pointing to his abdomen, they said he had much pain there. Many believed there was a witch there and expected to make a post-mortem search for it, for nobody is believed to die a natural death in this country. Death is the work only of witches, they say, and it has been not unusual for persons to be sacrificed charged with occult death dealing.

#### Among the Dwarfs

In the Mekok village where I spent Sunday we learned that a camp of dwarfs was not very far away. These little people are very shy by nature, and migratory. It is somewhat of an accomplishment for a white man to ascertain just where they are at any time and to reach their presence without their evading him. They seek their abodes in out-of-the-way places off the main highways. Their tactics are those of the will-o'-the-wisp. We therefore secured a Ngumba man who was personally friendly with that village of dwarfs to act as guide. Near the town the guide hurried on ahead, found the little folks all at home, if we can speak of them as having a home, and explained to them that the white man coming was a *minisi*, that he wanted to meet them all and make friendship and tell them the words of God. To my great joy the plan worked perfectly. As I made my way toward them over the fallen trees, I do not think one person fled. The men made haste to fix a seat for their white guest on a bed of sticks. I tried to give them some idea of God and to tell them what Jesus had done and would do for anybody who would listen and believe. Then I told them of the little man who climbed the tree to see Jesus. Some of the dwarfs showed their sense of humor by heartily laughing at their size being associated with that of Zachæus, and appreciated his way of seeking to see Christ, and were much interested in the whole story with its lessons.

In conversation I learned that parts of three tribes made up the company, each tribe retaining its own head man. There was a large proportion of children. A new-born babe in her mother's arms was the smallest specimen of humanity I ever saw. Some of the adults were of fair size, but the average was decidedly small of stature. About an average-sized woman did not touch my arm held horizontally over her head. There was no uniformity of color. Some were quite black, but more were of a full-stone brown. They had a caste of countenance not common. They seemed impressionable and responsive, had a kindly bearing, and seemed clanish and fond of each other. They wear fetish amulets. They hunt game, utilize crude growths of the bush, and are said to stay much up in trees hunting food both animal and vegetable. All fear and distrust on the part of the dwarfs of this camp seemed to be removed. On account of this and the goodly number whom I was able to reach in one place, the opportunity was a rare one for giving these quaint little sons and daughters of the wild bush a Gospel message. For the first time in Africa I offered prayer through an interpreter, during which some of the adults covered the eyes of some of the children with one hand and their own with the other. When I had said good-bye and was walking out of town, one head man was dramatic and vociferous in repeating the good-bye and telling me to "walk well."

## EDITORIALS

### Our Opportunity in the Philippines

Dr. Alice Condict, who recently returned from the Philippine Islands, looks upon the preparation for the entrance of Protestantism there as one of the most remarkable developments of our day. The Church should take immediate action with regard to it. She remarked in an interview with the Editor, that the Filipinos proper are organized for the purpose of establishing Protestantism, and that they are entreating the Protestant churches of this country to send the missionaries and teachers. They are seeking to guard the settlement of the country with reference, not only to Protestantism, but to an undenominational type of it, so that, as new Christian workers come into the islands, they may be constrained to work under the control of a committee. Thus the work will not overlap, but will be properly distributed. She says that the reports which appear in the newspapers with regard to conditions in the Philippines are not trustworthy, inasmuch as they are manipulated in the interests of politics. She says there are now but nine Protestant missionaries there, and that, as might be supposed, they are totally unable to deal with the present condition of things. The Methodists have released their principal missionary, that he may come to this country and represent the true state of things to the American people.

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### A Pioneer in Africa

In Mr. Moody's article on the first General Missionary Conference on the Kongo, reference is made to

\* Mrs. Condict is preparing a little book on the Gospel in the Philippines which is shortly to be issued by Fleming H. Revell Co.

Mr. George Grenfell, a noble missionary—the first and the oldest missionary in that vast part of West Central Africa. George Grenfell was born August, 1849, at Sancreed, near Penzance, but his father removed to Birmingham when George was three years old. His parents belonged to the Church of England, but George attended the Sunday-school of the Baptist Church on Heneage Street, and there he decided to become a Christian when fifteen years of age. He was educated at King Edward's Institution and later at Bristol College. Reading Livingstone's travels, and before that Moffat's, created in him a strong interest in African mission work. When twenty-five years of age he set sail for West Africa (Kameruns), in company with the saintly and now sainted Alfred Saker. Mr. Robert Arthington, of Leeds, had taken great interest in the establishment of a mission on the Kongo, with a view to aiding the establishment of "a chain of missions" across the continent. This was the dream of Ludwig Krapf, the pioneer Church of England missionary in Alysia. Mr. Arthington tendered the English Baptist Missionary Society \$50,000 to start missions to fill the gap between Yakusu, the farthest inland station from the west coast, and the nearest station of the Church of England Missionary Society from the east coast—a distance of nearly four hundred miles.

Four years after Mr. Grenfell sailed for the Kameruns the Baptist Society decided to begin mission work on the Kongo River. Thomas Comber and George Grenfell were commissioned to explore the region with a view to establishing a mission station at San Salvador. After two years they felt the need of a

steam vessel of their own to prosecute their work. This was given by Mr. Arthington, and was named *Peace*. It was shipped in sections to Stanley Pool in December, 1882. The engineers who were sent to man it fell ill with fever, and the work of putting the vessel together fell to Mr. Grenfell. In 1890 Mr. Grenfell returned to England to care for the construction of a still larger steamer, which was named the *Goodwill*.

Mr. Grenfell's home station is at Bolobo, where there is a dockyard for the repairs of the *Peace* and the *Goodwill*. He has advanced the work, but no new station has yet been established farther in the interior than Yakusu. It is to push the pioneer line of stations toward the Church of England line that Mr. Grenfell left the Kongo Mission Conference. On one of his exploring tours Mr. Grenfell ascended the Aruwami River 100 miles, and then, interrupted by the falls of Yambuya, made another 150 miles to a point midway between the Kongo and the Nile. When the Church of England missions are pushed as much beyond their present border as this is beyond the present boundary station of the Baptist Society, there will be a completed chain of missions across Africa.

The London *Times* remarks that Mr. Grenfell's discovery of the Mobangi River is one of the most important in that region since the discovery of the Kongo itself.

Mr. Grenfell was commissioned by the King of Belgium to definitely determine the southern frontier of the Kongo Free State, in which important task he was occupied for two years. Mr. Grenfell believes in the African and in his future if only he can be given the Gospel of Christ. He declares that those who know the Africans come to love them. \* \*

### The War and Missions in South Africa

Only those who have seen the devastation wrought by the war in South Africa can understand what it means to those who are devoting their lives to the work of preaching the Gospel there. They are men and women of peace, and yet they are often looked upon with suspicion by both parties because of their unwillingness to take sides with one or the other.

We greatly regret to learn that seven out of eight of the missions planted by the Cape General Mission, of which Dr. Andrew Murray is president, have been destroyed, and many of the workers and adherents killed or scattered. Dr. Murray's connection with both Dutch and English is very close, and his heart is well-nigh broken over this unhappy conflict and its results.

Mr. W. Spencer Walton, the founder of this mission, has recently visited America and England in the interest of this interdenominational mission, the aim of which is to "evangelize the heathen, rouse the Christian Church to a holier life, as well as work among the colonist and Dutch population of South Africa." It was founded in 1889, and now has over 100 missionaries at work in many districts of South Africa where no other mission is laboring.

As may be inferred from the character of the men in charge of the work, this mission is thoroughly practical and deeply spiritual. As soon as peace comes there will be need for every Christian force to be increased and exerted for the reestablishment and extension of all the organizations working for peace and righteousness. The Boers may be crushed, but it will be long before they are conquered. \*

### Unrest in South America

True and abiding peace and strength can only be found in the Kingdom of God. The form of Christianity which obtains in South America is not such as gives satisfaction to the individual and permanent strength to the State. There is too much ignorance and superstition and sin for peace and stability. The great need is for Christian education and the establishment of Christian standards. Scarcely a republic of South America is free from trouble with its own citizens or with its neighbors. Boundaries, the relation between Church and State, and the succession to the presidency are the most disturbing questions. The resolutions in favor of arbitration which were passed at the Pan-American Congress may be the means of settling some disputes, but can not bring internal peace.

In Venezuela President Castro is still in the midst of putting down revolutions, without great success, while his unpopularity seems to be growing. In Colombia the revolutionists engage in more or less important skirmishes, but few of them are of sufficient importance to call for comment in this country. Argentina and Chile agreed to withdraw their respective troops from the disputed territory on the top of the Andes until the dispute is determined. In Uruguay there was last autumn a small revolution, which broke out at Asuncion, the capital, and which was caused by the question of the presidential succession.

North and South America are yearly becoming more closely linked by commerce and common interests. If South America is to become strong and peaceful it must be the "Gospel of peace" which is the "power of God." There is a struggle for liberty in South Amer-

ica—a freedom from superstition and ignorance, and tyranny and sin, but true liberty can only come when the Son of God shall make them free indeed. \*

### Education for China

Two timely and able articles in this number of the REVIEW deal with the need for the reform and regeneration of China along educational and spiritual lines. Dr. Timothy Richard has been entrusted by the Chinese government with the task of establishing a university in Shansi province. The Chinese are beginning to be convinced of the superiority of Western learning and methods, and there is the prospect of a stampede toward the schools where Western science is taught. If these are non-Christian, they will produce infidels; if they are Christian, the graduates will become Christian educators and preachers. This is the great opportunity for shaping China's future. England and America must largely furnish the men, the money, and the text-books to carry forward this work. The "Society for the Diffusion of Christian and General Knowledge Among the Chinese" calls for *men* to carry on this work.

Dr. Griffith John, the veteran missionary of China, who has nearly completed fifty years of service in that empire, calls earnestly for money to establish in Hankow a university for the training of Christian educators. He has himself given the money for a theological school. His experience in China has convinced him of the absolute necessity of a thorough Christian education for the Chinese. Those who are willing to lend a hand and a heart in this great enterprise will do well to read these articles. God may move some to help establish His Kingdom in this way. \*

## BOOKS FOR THE MISSIONARY LIBRARY

ADVENTURES IN TIBET. By Rev. William Carey. Illustrated. 8vo, 285 pp. \$1.50 net. United Society of Christian Endeavor, Boston. 1902.

"Bodland," or Tibet, is almost as unknown and inaccessible as the polar regions. Indeed, in some respects it reminds one of arctic lands, for it makes up in altitude what it lacks in latitude, and the barriers to exploration raised by the hostility of the people are quite as insurmountable as those presented by limitless ice and lengthened night.

Few travelers have penetrated far into the interior and fewer still have lived to tell the tale. One or two have been actuated by Christian missionary motives, and of these by far the most valuable and thrilling experience was that of Miss Annie R. Taylor, whose diary is here published for the first time. She entered the "closed land" in September, 1892, from the Chinese border, and emerged again, after many thrilling and trying experiences, on the same border in April, 1893. She penetrated almost to Lhasa, and learned much about the people and their customs. She is now the only missionary laboring in Tibet, having opened a shop and a dispensary at Yatung, on the Indian frontier.

Over one-half of the book is Mr. Carey's description of the country, the people, their customs, and religion. This part contains the cream of the information given by those who have previously written on the subject. The land is one of contrasts. The temperature often changes suddenly from 110° to 25° F. The people prefer their wines fresh and their butter stale. The priests are the curse of the country, one-sixth of the population being lamas. The houses are whitewashed without and dirty within, and the women may have several husbands, but husbands only have one wife.

Over one hundred pages are filled with Miss Taylor's diary, which is rather personal and interesting than scientific and instructive. The whole volume well repays reading, and from a missionary standpoint is the best on subject.

The cover is characteristic but rather glaring. The illustrations are unique and appropriate. \*

THE HIGH-CASTE HINDU WOMAN. By Pundita Ramabai. Illustrated. 12mo, 142 pp. 75c. net. Fleming H. Revell Co., New York. 1902.

Ramabai is the woman best qualified to treat this subject. Her book, first issued fourteen years ago, has been carefully revised and republished. Ramabai is a high-caste Hindu, and yet a Christian philanthropist. She has been educated in the philosophies of the East and the learning of the West, and is able, more than any other, to understand clearly the character and conditions of Hindu women, and to contrast these with the ideals and possibilities offered in Christianity. \*

BETWEEN LIFE AND DEATH. By Irene H. Barnes. Illustrated. 8vo, 302 pp. Marshall Brothers, London. 1901.

The story of medical missions in heathen lands can not fail to appeal to every man and woman. Humanitarian instincts impel us to relieve physical suffering even where Christian principles fail to move us to seek the eternal salvation of the sufferer. Strange that the lesser need should be more potent than the greater!

Irene Barnes has already given us graphic accounts of woman's life in China and India, and here gives no less vivid pictures of zenana medical mission work in India, Ceylon, and China. The descriptions of what the women and children suffer from the barbarous treatment of native "doctors," and the relief, physical and spiritual,

brought by missionary physicians, can not fail to convince one of the value of medical missions. \*

**SAVAGE LIFE IN NEW GUINEA.** By Charles W. Abel. Illustrated. 8vo, 221 pp. London Missionary Society. 1902.

The story of savage life in out-of-the-way corners of the world has always something fascinating about it. The Papuan is an interesting study, and Mr. Abel, who is a missionary at Kwato, has succeeded in giving us a very lifelike composite "moving picture," showing these natives at home, at work, at sea, at worship—heathen and Christian—at school, at his worst but not yet at his best. The transforming process is going on, but is not yet complete. "Tamate" (Rev. James Chalmers) gave his life for the Papuans and it will not be in vain. Mr. Abel tells of Tamate's work there, and of what the missionaries are now doing to transform these savages into saints. The book is well worth reading. \*

**LAST LETTERS AND FURTHER RECORDS OF MARTYRED MISSIONARIES OF THE CHINA INLAND MISSION.** Edited by Marshall Broomhall. 8vo, 104 pp. Illustrated. Morgan & Scott, London. 1902.

Those who have read the former thrilling record to which this is a sequel will only need to know of the publication of this volume to lead them to procure it. The more recent intelligence and newly discovered correspondence makes a valuable addition to the record of these Heroes of Faith. The terrible experiences and thrilling escapades here recorded are convincing proof of China's need for the Gospel. \*

**A STORY RETOLD—"THE CAMBRIDGE SEVEN."** By B. Broomhall. Pamphlet. Illustrated. Morgan & Scott, London. 1902.

The story of how seven picked university men were spiritually awakened and led to devote their lives to foreign missionary work is a stirring one, and especially calculated to impress and influence young men. It is nearly twenty

years since they went out from England to the mission field. They have been greatly used in the evangelization of China, and have exerted a wide influence on other young men. \*

**THE CALL, QUALIFICATIONS AND PREPARATIONS FOR CANDIDATES FOR FOREIGN MISSIONARY SERVICE.** 12mo, 158 pp. Student Volunteer Movement, New York. 1901.

These are papers from various well-known writers, who approach their subjects from various points of view. The volume is especially adapted to those who have in view service in the foreign field, but pastors would do well to read it, that they may rightly guide their young people into a God-chosen life-work. \*

**DAN—A CITIZEN OF THE JUNIOR REPUBLIC.** By Mrs. I. T. Thurston. Illustrated. 12mo, 307 pp. \$1.25. A. L. Bradley & Co., Boston. 1901.

This is a splendid book for boys. It has for its hero a citizen of the George Junior Republic, and gives an excellent idea of the purpose and practical working of the Republic. Boys learn by experience how to govern themselves, which is requisite to true success. Mrs. Thurston knows how to interest boys, and is well acquainted with the Republic. In one way the story could have been made more romantic and remarkable, and that is if the author could have dealt with the actual personal histories of some of the citizens rather than with children of her imagination. \*

**EASTERN PERU AND BOLIVIA.** By William C. Agle. Pamphlet, 50c. Homer M. Hill Publishing Company, Seattle. 1902.

Mr. Agle has given here a brief guide for business men who intend to go to this part of South America. He gives some interesting personal experiences and some information as to the character of the people and how to deal with them. The value of the country, commercially, is enlarged upon and some warning notes are sounded on the care of health and investment of money. \*

## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**Presbyterian Home Mission Centennial** The Presbyterian Board of Home Missions will celebrate the centennial of organized home mission work by the Presbyterian Church in America at the meeting of the General Assembly in the Fifth Avenue Church, New York, next May. It is expected to inaugurate the centennial by a home mission service on the first Sabbath of the meeting of the General Assembly in every congregation in Greater New York.

On Monday afternoon, the Moderator presiding, three historical addresses will be given upon a "Review of the Century":

(1) "To the Alleghenies," the Rev. Henry C. McCook, D.D., Philadelphia.

(2) "From the Alleghenies to the Rockies," the Rev. S. J. Niccolls, D.D., St. Louis.

(3) "From the Rockies to the Pacific," the Rev. Edgar P. Hill, D.D., Portland.

On Tuesday morning there will be the report of the committee on home missions, with an address by the chairman; a review of the year by an officer of the Board, and brief centennial addresses. On Tuesday afternoon, the Rev. Wilson Phraner, D.D., presiding, there will be a fellowship meeting with addresses by representatives of the other Boards of the Church, and by representatives from the Baptist, Congregational, Methodist, Protestant Episcopal, and Reformed churches. The centennial celebration will close on Tuesday evening with a great popular meeting.

**The Shady Side of Baptist Benevolence** The Baptists of the Northern States have 160 ordained missionaries in their Asiatic mission fields, and there were added by baptism last year in the stations they occupy 6,553 persons, or an average of a little over 40 per missionary. There

are in the Northern States 11,212 ordained ministers, and last year 66,051 were added by baptism, or an average of not quite 6 baptisms per minister. The Baptists from whom contributions come to the Missionary Union number 1,367,680, and they gave last year for foreign missions \$328,344.21, or an average of 24 cents per member. For all other purposes they gave \$10,000,132, or an average of \$7.31 per member. Less than one-thirtieth, therefore, of the offerings of the Northern Baptists go for the evangelization of the great heathen world. In the Asiatic fields tilled by Baptists are found 954 churches with 112,163 members; and from these there came into the treasury of the Missionary Union last year to be applied on church and congregational expenses, education, building and repairs, and home and foreign missions, \$92,528, or an average of 82 cents per member. The average day's wage in those missionary countries is not more than 15 cents.

### Congregationalists and the Foreign Born

The German department of the Congregational Home Missionary Society reports 133 churches and 21 missions, with 6,056 members, 6,767 in Sunday-school, and \$6,027 benevolent contributions, with Wilton College and the German department of Chicago Theological Seminary, a weekly church and bi-weekly Sunday-school paper. The Scandinavian department reports work in 11 states, 90 Swedish Congregational churches, with over 6,000 members; 20 Danish-Norwegian churches, with more than 1,000 members. The Scandinavian population in this country is estimated to be 1,119,898 foreign born, or with their children 3,359,694.

The Slavic department reports work in 25 fields in 11 states, with 16 churches, 850 members; additions, 11.8 per cent. in one year; 22 Sunday-schools, with membership 2,430; weekly average attendance at 130 services, 4,887; and \$1,243 benevolent contributions; the Oberlin Slavic department and the training-school, Cleveland, in which missionaries are trained for service.

**“Christian”** Bishop Graves, of **America** *vs.* the Episcopal **“Heathen”** Church, who has **China** just returned from Shanghai, draws a striking contrast between the home church and the workers on the mission field. He found the Christians at home “cowering before the deficit and questioning if the end of missions was not in sight.” He found in many places “a tone of hopelessness and coldness. To encounter it was like being plunged into cold water.” In China he found everything progressing steadily. Every one was hard at work. Every one was hopeful. Every one had plans for extension, and could point to openings for new work in the immediate future. This experience of Bishop Graves is more or less descriptive of the conditions in all the churches.—*The Advance*.

**Growth of the Student Volunteers** Eight years ago, or in 1894, the Movement had touched by its traveling secretaries 256 institutions; since then the number visited by them has increased to 798. Then it had 3 secretaries; now it has 8. That year it rallied to the Detroit Convention 1,325 delegates; in the late convention there were fully twice that number. Then the Movement had issued 8 pamphlets; now its list of publications includes 13 pamphlets and 18 text-books. Then

there were less than 30 mission study classes, with but 200 members; during the past year there have been over ten times as many classes with a total membership of nearly 5,000. Up to the time of the Detroit Convention nearly 700 volunteers had sailed; since then the number has increased to nearly three times that number. Then there was no organized missionary effort carried on by students among the young people of the churches; now there are well-organized student campaigns in connection with a dozen or more denominations and participated in by hundreds of students. In 1894 the Volunteer Movement was established only in North America and the British Isles, with beginnings also in Scandinavia and South Africa; now it is firmly planted in every Protestant country of the world, and the Volunteer idea has been successfully transplanted to the student centers of non-Christian lands. Then there were Christian student movements in only three or four countries, and these were not related to each other; now there are 11 national or international student movements bound together in sympathy and effort by the World's Student Christian Federation.

**Tuskegee and Africa** Professor J. N. Calloway, who a year and a half ago went with three of the graduates of Tuskegee to the German colony of Togo, in West Africa, to teach cotton raising to the natives, has returned to his home at Tuskegee for a month's vacation. The three young men who went with him remain in Africa. Mr. Calloway expects to return at an early day, and will take back with him a limited number of additional Tuskegee young men, who understand practical modern agriculture—more especially the



cultivation of cotton—who can be located among the natives as model farmers. This is not in any sense an emigration scheme, all these persons having been employed to work on a salary for what is known as the German Colonial Economic Society. Mr. Calloway's presence and remarks at the recent Negro Conference session were appreciated by the farmers.

**Canada's** A recent census  
**Census of** bulletin dealing  
**Religions** with the religions  
of the people of

Canada by provinces and territories presents a table of comparison with the census of 1891, which contains the records of eighteen specified religions. The totals for Canada of the principal religions, compared with the last census, are given as follows:

	1901	1891
Adventists.....	8,064	6,354
Anglicans.....	680,346	646,095
Baptists.....	292,485	257,449
Brethren.....	8,071	11,637
Baptists (free will).....	24,229	45,116
Congregationalists.....	28,283	27,157
Disciples of Christ.....	14,872	12,763
Friends (Quakers).....	4,087	4,650
Jews.....	16,432	6,414
Lutherans.....	92,394	63,982
Methodists.....	916,862	847,765
Presbyterians.....	842,301	755,326
Protestants.....	11,607	12,253
Roman Catholics.....	2,228,997	1,992,017
Salvation Army.....	10,307	13,949
Tunkers.....	1,531	1,274
Unitarians.....	1,934	1,777
Universalists.....	2,589	3,186
Unspecified.....	44,186	89,355
Various sects.....	141,474	33,776
Total.....	5,371,051	4,893,239

There are 1,579 persons styling themselves agnostics, 211 atheists, 5,060 Confucians, 78 Deists, 3 free worshipers, 1,005 free thinkers, 241 infidels, 47 Mohammedans, 14,466 pagans.

**The C. M. S.** In the face of the and the vast multitudes in **Indians** Asia and Africa writing for the Gospel, the C. M. S. has long felt that the scanty tribes of Northwest Canada ought not to absorb so much of its income. These mis-

sions have been singularly blessed, but the very fact that the majority of the Indians now profess Christianity is itself a reason why a missionary society may rightly consider that its proper work rather lies elsewhere. Arrangements, therefore, are being made for gradually committing the work to the Canadian Church. A Mission Board will be formed at Winnipeg, comprising the bishops and other representatives of the dioceses in the Province of Rupert's Land, aided by the society. A similar arrangement will be made for the work in British Columbia under Bishop Ridley. The society will not withdraw its English missionaries, but as years go by their places will be taken by Canadians. Its funds will still support its own men, and also provide in part for the general work; but the grants for the latter will be gradually reduced.—*C. M. Gleaner.*

**The Republic** The 20th of May has  
**of Cuba** been fixed for the  
inauguration of

President Palma of Cuba, and for the beginning of Cuba's career as an independent nation, restricted only by the provisions of the Platt Amendment. As soon as possible United States troops will be withdrawn except as left for garrisons in the coaling and naval stations to be ceded to this country. Secretary Root's order to General Wood directs him to convene the Cuban Congress at a reasonable time before the 20th of May, to promulgate the Constitution agreed on by the recent Constitutional Convention, to confer with President Palma as to the details of the transfer, and to withdraw the military forces, leaving only "in the coast fortifications such small number of artillerymen as may be necessary, for such reasonable time as may be required to enable the new govern-

ment to organize and substitute therefor an adequate military force of its own."

**Christian Comity in Cuba** A conference was held, February 18-20, in Cienfuegos, Cuba, which marks

an epoch in evangelical mission work in that island. There are in Cuba about 50 ordained ministers of 11 evangelical churches, with about 60 helpers and a total of 2,223 communicants. Eight of the strongest of these churches were well represented at this first conference. The program, covering 7 sessions, included discussions on all important points relating to mission work, and the social, intellectual, and moral and spiritual welfare of the Cuban people. On the platform sat 25 ministers, representing 6 evangelical denominations; a sight never before seen in Cuba, an audience of over 300 persons gathered with a host of curious spectators outside. It was voted to have only 1 religious denomination in cities of 6,000 inhabitants, 2 denominations in cities of 15,000 inhabitants, and 3 denominations in cities of 25,000.

### EUROPE

**Ministering to the Poor of London** Who can estimate the want and the wretchedness existing in any great city? Among others, there are hosts of the sick and crippled and helpless, who must be taken care of outside the national and city institutions. That the Christian people of this city have generous hearts is witnessed by the report in the London Charities Directory, where the benevolences of the past year foot up about \$32,000,000. This includes hospitals, dispensaries; charities for the deaf, dumb, incurable, and feeble-minded; institutions for the aged, orphanages, Bible, book, tract, and missionary societies. As

the vast sum mentioned above given for this work comes from the churches, it will be seen what an active force Christianity is in this, the largest city in the world.

**Passing the Million Mark** Says the *Harvest Field* for March,

(organ of the S. P. G., oldest of British Missionary Societies): "In all ways the report of the treasurers of the society's income for the year 1901 is most noticeable and thankworthy. For the first time in its history the gross total exceeds £200,000, (\$1,000,000). The item to which we always attach especial importance—viz., the collections, subscriptions, and donations for the general fund—so far from being weakened by the appeal for the Bicentenary Fund, is much larger; in fact (with the exception of the year 1888, when there was a very large gift), is markedly larger than it has ever been. The Bicentenary Fund, partly raised in 1900 and partly in 1901, is of course below what was expected before the beginning of the South African war, but it has surpassed all recent anticipations."

**Missionary Pence Association** The Missionary Pence and Information Bureau (Exeter Hall, London) is doing

a quiet but effective work in scattering information, collecting and distributing missionary funds, and helping those who are in need. Last year they distributed £2,000 (\$10,000) among American missionaries in Western India. They publish a bright little monthly, called *All Nations*, and do a work similar to that of the *Christian Herald* in America. The funds are raised not for "free-lance" missions, but to help all established work, and the association supports missionaries under several of the large societies.

**Protestantism in France Not Decadent** Pastor Charles Merle-D'Aubigné replies to Mr. Richard Heath's article on the decay of Protestantism in France in *The Contemporary* for last November, and cites encouraging figures to the contrary, which show that in the centers of population it is increasing. In 1835 Paris had only 10 Protestant churches, to-day there are 105 in the city and suburbs. In 1857 there were only 738 pastors in France, now there are more than 1,200. Whole villages have here and there come over to the Protestant faith, and have been found faithful; while they have never had so many candidates for the ministry, the theological halls having double as many students under instruction as was the case thirty years ago. Tho the whole of French Protestants number less than the population of Glasgow, they contribute £267,000 annually toward the support of religious and charitable institutions, and there is a growing tendency to supply and support men for the foreign mission field. Besides, there is a Protestant press which is more fully equipped than that of any other Church of equal size. "We support 1 daily political, 4 large weekly religious papers, 3 monthly reviews, besides 162 smaller papers. Finally, our foreign mission. Our Church has sent 18 missionaries at one time to the Zambesi, 40 to Madagascar, doubling the mission contributions in three years."

**A Roman Catholic Society** The Paris *Société des Missions Evangéliques* gives the following rate of increase from 1822 to 1899: Missionary bishops, 5 to 34; missionaries, 33 to 1,099; students of theology, 250 to 2,121; churches and chapels, 10 to 4,690; adults baptized, 800 to

46,003; catechists, 100 to 60,000; native priests, 120 to 598.—*C. M. Intelligence*.

**The Institute for Girls in Spain** A few months ago we intimated that there was a good prospect of securing a site on Spanish soil for the reestablishment of the Institute for Girls in Spain, which for nearly four years had been located at Biarritz in France. It is with great pleasure that we can now state that the purchase of property in the city of Madrid has been completed on favorable terms. An ample area has been secured, two lots having been united, on one of which is a building which, with additions, can be used temporarily and until a more ample structure can be built. The property already purchased has been paid for, but now that an adequate site has been secured, additional funds will be required for the needs of this admirable institution, which means so much for the Spanish people. With great energy and long patience Mr. and Mrs. Gulick have labored to accomplish this result, and now that a location in every way adapted to the necessities of the case has been secured, it is hoped that the friends of the institute will supply the funds needed for the completion of the enterprise.—*Missionary Herald*.

**Deceased Papal Missionaries** The *Propaganda*, of Rome, has just compiled the yearly statistics of Roman Catholic foreign missionaries who have died throughout the world during the year 1900. The list includes 171 missionaries, of whom 9 are bishops. Of the latter, 4 were French, 3 Italians, who were barbarously put to death by the Chinese, 1 Canadian, and 1 Dutch. Among the 162 simple priests, no fewer than 83 were French, while

the rest included 17 Italians, 14 Belgians, 10 Dutch, 8 Alsatians, 5 Spaniards, and 5 Irish.

**Miss Stone in America** Miss Ellen M. Stone has returned on furlough to visit her parents in Roxbury, Mass. She has been a missionary in Bulgaria and Macedonia for nearly twenty-four years. The proceeds from her lectures in America will be used to repay her ransom. Miss Stone characterizes as malicious slander the accusation of Mme. Tsilka's husband as an accomplice in the plot of the brigands.

### ASIA

**Russia as a Foe of the Gospel** The attitude of Russia toward evangelical preaching can be understood from the fact stated by Mr. Stapleton, of Erzroom, Eastern Turkey, that altho there is a Protestant Armenian community across the Russian border, the outgrowth of work at Erzroom station, he can get no communication from these Christians, and he is not permitted to visit them at all. Russia does not mean to allow Protestants or any dissenter from her established Church to gain foothold within her domains.

**The Bible in Arabia** At the beginning of this twentieth century the Arabic language stands in its moral and religious value very much as the Greek did at the beginning of the first century. Then, even tho the official language of the Roman Empire was Latin, the spirit of God chose the Greek for the New Testament. And now, even tho the official language of one Mohammedan power is Turkish and that of another Persian, and even tho the Anglo-Saxon English and German will soon be regnant politically in all the Orient, the Arabic

language will remain for centuries to come the incomparable vehicle bearing the thoughts of God for the redemption of the Semitic races. Hence publication work in the Arabic is linked with the destiny of that tongue, and the production of the Bible and Christian literature in that marvelous language must rightly claim and occupy a large place in the affections and prayers of those who pray intelligently and labor earnestly for the coming of the kingdom of God among the nations of the earth.

**Still Famine and Plague** Says a recent *Indian Witness*: "The returns of persons

on relief show a rise of 52,000 during the past week, Bombay and Sindh reporting an increase of 27,000, the Central India States 15,500, the Rajputana States 5,000, and Bombay Native States 3,000. The total number in receipt of aid is 280,000. There is no scarcity whatever in Bengal, the Northwestern Provinces, Madras, the Central Provinces, or Berar, and only 2,900 persons are receiving assistance in the Punjab. The plague statement of the week ending on the February 1, 1902, showed that with the advent of spring the total mortality rose from 11,445 to 12,192 deaths. Of the total Bombay City had 408 deaths; Bombay Presidency, 3,822; Karachi City, 44; Madras Presidency, 574; Calcutta, 82; Bengal, 822; Northwest Provinces and Oudh, 1,182; Punjab, 4,102; Central Provinces, 2; Mysore State, 587; Hyderabad State, 195; Rajputana, 1; and Cashmere, 371.

**Leper Asylum Conference** Under the auspices of "The Mission to Lepers in India and the East," a conference was held at Wardha, C. P., February 5 and 6. Six superintendents of leper asylums and others attended.

Resolutions were passed request-

ing the leper mission to take steps which would lead to more uniformity in the management of its institutions scattered over India, and expressing the conference's opinion that *leprosy is contagious*, and that it is most important that all pauper and wandering lepers should be segregated. It was considered that as a means of employment inmates should as far as possible be encouraged to cook their own food and grow vegetables for their own use, that the more healthy ones should be encouraged to wait upon and help those who were disabled. The conference decided that every case of a leper leaving an asylum without leave or being dismissed for misconduct should be reported to all adjacent asylums, so that the offender should not be admitted into another asylum till after a period of 12 months. It was strongly emphasized that all asylums should be made as attractive as possible so as to encourage inmates to remain.

It was agreed that the training of some of the untainted children of lepers, now in the society's children's homes, for employment in the society's asylums in the future, would be a most practical means of supplying the demand for subordinates in asylums.

The conference expressed itself very strongly on the necessity for the strict segregation of the sexes, both married and unmarried, and suggested that walls of division between the quarters of each sex should as far as possible be provided.

It was considered advisable that no untainted child over 3 years of age should be allowed to remain with its diseased parents in asylums.

The society's operations are carried on in altogether 42 centers in India, Burmah, China, Japan, and Sumatra; it has 27 asylums of its

own and 14 homes for untainted children, and it is benefiting directly or indirectly about 5,000 of the poor sufferers to whom it ministers.

#### How Lepers Give

A touching incident happened during a recent tour in the Kokan (Kolaba District), Western India. At Poladpore there is a good leper asylum, with accommodation for about ninety lepers, supported by the Mission to Lepers.

When we arrived at the asylum we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work. I hardly liked to say anything about giving to the work, knowing how poor they were, but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, when to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, while on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them as they realized that they had quite taken the Bible Society Secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat and tears in my eyes. I said, half under my breath, "May God bless them!" but I could say no more. The collection, altho in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting these lepers, of their own accord, went to the catechist and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in

money should be given into his hand instead. The request was granted, and each man brought his money to the meeting and put it into the collection. How they put us to shame by their generous giving!—*The Indian Standard*.

**How the Hindu Lives** Says Meredith Townsend: "There is no abstemiousness in the world, and no thrift, like the abstemiousness and the thrift of the average native of India. Millions live, marry, rear apparently healthy children, upon an income which, even when the wife works, is rarely above 2 English shillings a week, and frequently sinks to 18 pence. They are enabled to do this, not so much by the cheapness of food, as by a habit of living which makes them independent of the ordinary cares of mankind. The Hindu goes nearly without clothes, gives his children none, and dresses his wife in a long piece of the most wretched muslin. Neither he nor his wife pays the tailor or the milliner one shilling during their entire lives, nor do they ever purchase needles or thread. He eats absolutely no meat, nor any animal fat, nor any expensive grain like good wheat, but lives on millet, or small rice, a little milk, with the butter from the milk, and the vegetables he grows."

**Openings in Nepal** The iron grip of seclusiveness is being relaxed in the kingdom of Nepal, as is evident from the following extracts written by Mr. J. Innes Wright:

"In camp in Nepal, 2d February, 1902.—We have now been a fortnight here, something new and encouraging, for we have never before been able to stay more than a few days in one place, and even then have had trouble. There is a custom-house a few miles farther

on where many people are always going and coming, so it is a first-rate place to stay, as one sees new people every day. We meant to go there, but when the local kazi, who invited us here to prescribe for his wife, arrived from reaping his rice-fields, ill too, my wife had to go every day to their house, a good three-quarters of an hour's pull up a steep hill, to see and treat them.

"Our time is fully occupied speaking to the people and doing medical work by day and holding a lantern meeting every second night, as the weather permits. The police came the second night, but finding it was the Dr. 'Sahib' and 'Mem' from Sukhia they made no objection, but asked if we would give them a little medicine, take their photos, and, as a special favor, get them some boot blacking. They evidently sent notice to Elam that we were here, for two days after a pleasant-spoken man arrived from Lieutenant Yangbir, of the Nepalese Army, who is stationed there, with the request that we would let him have some medicine for himself, which we sent him with a Nepalese Gospel. As we have not been ordered to move on, we must infer that the powers that be have no strong objection to our being over their border."

**Buddhist and Christian Sacred Books** The manner in which the ordinary devout Buddhist uses his sacred books is totally different from that of the Christians. The latter, on every occasion, reads his Bible, and finds comfort and instruction therein. Sitting at the fire or lying in bed, in times of sorrow or in hours of joy, we can always see the earnest Christian searching in the Bible. And what he reads, that he seeks to understand and apply. The Buddhist does not. He only uses his Bible as a magic spell. If

you read out of it to him, he says it is true, that it does him good, but knows not how or why. This is something very different from the intelligent, reflective reading of the Bible; it is almost like the incantation of a sorcerer.—*Bukkjo (Buddhist Journal, Japan)*.

**Progress in Sumatra** On his late visit of inspection to the stations of the Rhenish Missionary Society, Rev. Dr. Schreiber penetrated Sumatra to the Toba country. Arrived at the Toba Lake, he found a teeming population. Here was the real seat of the old Batak heathenism, and from the outset this region has been the goal of the missionaries. Within less than 30 years the Rhenish society will have gathered in the Toba country 90 churches, with 12,000 members, and 4,000 candidates under instruction. These are served by 18 brethren, 2 sisters, 4 native pastors, 90 teachers and evangelists, and about 350 elders. In addition, there are 83 schools, with 2,800 scholars. While much has been done, more remains to be done. The whole northern part of the Toba Island, as well as the eastern and northern shores of the Toba Lake, all thickly populated, are as yet unoccupied, and present an open door.—*Rheinische Missions Berichte*.

**What is Left in China?** Under this caption the veteran, Rev. William Ashmore, writes thus in the *Standard*: "With a rapidity almost equal to that of the destruction, things are getting back not to their normal position simply, but to a deal in advance of that. The scattered missionaries are coming back by the hundreds, with many new ones added. The imperial government has issued edicts for their protection. Governors of provinces are sending them urgent invitations to

return and resume their work; indemnities for the loss of their property have already been paid them in full, with but rare exceptions, before as yet the foreign powers have got a cent of theirs; their great school buildings are going up more stately and capacious than before; their dwellings are rising up out of their ashes; their chapels are being replaced on a much larger scale. More than all that, the missionaries are being treated with 'distinguished consideration' everywhere, are consulted on great measures of reform, are invited to take the presidency of the colleges they propose to found to promote the new education. And still more than that again, and still more inspiring, the attention of multitudes is turned to the contemplation of Christianity as never before. Christian books are in demand and Bibles are called for. Recently some of the high officials have been making large presents to help on in certain branches of work, one even sending \$3,000 to Dr. Timothy Richard to aid him in 'the diffusion of Christianity and general knowledge.' And the great student body, 1,000,000 strong, is getting ready for a morning march, keeping step to a new music, in which the notes of the silver trumpet played, whereby missionary voices are heard leading the strains."

**Baptisms in China** The news from Central China still tells of growth and blessing. The Rev. E. Burnip, of the L. M. S., writing from Hiao Kan, says: "On all hands there are large numbers seeking entrance into the Christian Church. A fortnight ago I had the joy of baptizing no less than *seventy-eight* at Wei-Kia-Wan, and even then—tho I had spent eight hours in catechising—I was compelled to leave other appli-

cants to be dealt with on my next visit. Every candidate was thoroughly tested, and his integrity vouched for by the native evangelist, who is one of our wisest and most devoted workers, and who was quite clear in his own mind that all these applications were the results of aspirations after something higher and purer than China could afford. . . . Altogether, *more than four hundred* have been received into church fellowship in the Hiao Kan district during the last twelve months, and we fully expect even greater results next year."

**Chinese Wars** The view has been very common in Europe that the Chinese are a mild, peace-loving, harmless people, utterly set against war. Doubtless, on the whole, the Chinese, like all men, would choose peace rather than war. Yet China is the greatest warlike nation of Asia. The leaves of the Chinese chronicles are full of war and bloodshed. It is well for Europe if she discovers this at last, and understands what Europe would have to expect from the Chinese if these 400,000,000 Chinese were allowed, following the example of Japan, but in tenfold greater measure than Japan, to equip themselves with our best weapons, or if it should occur to the Russians to incorporate into their giant host some millions of Chinese, as the cheapest, least exacting, soldiers of the world. The Chinese in warfare are worse than the Huns.—*Zeitschrift für Missionskunde*.

**The Bible for Blind Chinese** During recent years the various Bible societies have applied themselves diligently to promote the work of providing copies of God's Word for the blind of all nations. These edi-

tions have been produced at great cost, owing to the difficulty of printing. Up to the present, some part of the Bible, in type for the blind, has been made available in 27 European and Oriental languages. The Chinese are painfully subject to blindness, largely brought on by the glare of the sun on their broad arid plains. Some little Chinese children, who, though they are quite blind, have been taught to make baskets, nets, and other similar articles, besides being enabled to read the Gospel of St. Mark, which is the only portion of God's Word in Chinese, printed in raised characters. English and Arabic are the only languages in which complete Bibles for the blind are extant; in other tongues various Scripture portions are available.

**A Dreadful Disparity** The Amoy Field has an area of 6,000 square miles. The population of this district is estimated to be 3,000,000. By comity this is the *small piece of China* for which the American Reformed Church is responsible. These figures hardly convey all that this extent of territory, with its teeming multitudes, means. A comparison will help us. This area is equal to a strip of land on both sides of the Hudson River, comprising Westchester, Putnam, Dutchess, Columbia, Rensselaer, Schenectady, Schoharie, Albany, Greene, and Ulster counties. That is what the Amoy Field means. Just think it over. And then think of the different denominational churches with their army of pastors and Sunday-school teachers, the Y. M. C. A. secretaries, and the scores upon scores of other organized workers—at the very least estimate numbering thousands in these counties—laboring among a population aggregating only 850,405 souls. Then think that in a territory of the same size, away off in



Southern China, with 3,000,000 souls to look after, you have to-day 2 ordained missionaries. It is for them to superintend the evangelistic work in that vast region. Is it not sufficient to stagger any workers? Can any one say that the call for three ordained men at once for this field is unreasonable?—*Mission Field*.

#### Korean Use of Soap

A Korean was invited to a Christmas-tree party, given by some American missionaries in a village called Ever Plenty. His share of gifts from the tree comprised a Testament, a towel, and a cake of soap. The Testament he would learn to read, the towel he would tie round his head on hot days, but the cake of soap was a mystery. He smelt it, and the smell was good; he ate part of it, but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on, and finished it on his road home. He told his village friends that American food would never suit the taste of a Korean, but that the doctrine was true every whit, and the taste of it just their own. Thus the new teaching spread.—*Assembly Herald*.

### AFRICA

#### A Modern Marvel

Even in the Dark Continent the world moves. For it is a scant 25 years since Stanley appeared on the Lower Kongo, after a year's perils to reach the coast, and now there reaches our table an account of a conference of missionaries held at Leopoldville, January 19-21, representing 4 American and 3 European societies—200 of them coming from 50 stations, and able to tell of 6,000 native Christians with hundreds of schools, and all that!—*North-western Christian Advocate*.

#### Railroads in South Africa

The High Commissioner for South Africa sends the following particulars relating to the railways at present being constructed in Southern Rhodesia: (1) A line from Bulawayo through Gwelo to the Globe and Phoenix Mine, 150 miles long; (2) a line from Salisbury to the Globe and Phoenix Mine, 150 miles long; (3) a line from Salisbury to the Ayrshire Gold Mine, Lomagondi district, 78 miles long; (4) a line from Bulawayo to the Gwanda district, Matebeleland, 120 miles long; (5) a line from Bulawayo in the direction of the Waukies Coalfield and Victoria Falls, 160 miles long. It is stated by the Administrator of Rhodesia that it is intended to extend the last of these lines through the Waukies Coalfield to the Victoria Falls and the Zambezi, but the survey being not yet completed, no contract for the extension has been given.

#### Chief Khama's Temperance Lesson

Chief Khama, of the Bamangwato tribe, South Africa, was not always a potentate of order and progress. In a recent letter to the *Bechuanaland News* the aged chief tells how his country was ruined by the drink traffic. He writes:

In the older days we were given to liquor, and there was great destruction among us. I found that the drink was the beginning of the destruction, and in 1875 I forbade European liquors in my town, but the destruction and the disputes did not cease. In 1876 I forbade Secwana liquors, and then the disputes ceased. Many chieftains, my younger brothers, liked drink very much, but I persuaded them to leave it alone. In 1895, however, one of my people began to make beer to drink in my town. I went and called him, and asked him how he came to bring drink into my town. But my younger brothers, whom I induced to refrain from drinking liquor, began to defend him strongly, and fought me, re-

fusing all my entreaties. Then the quarrel began in earnest. You can ask all those who drew away a portion of my town from me by means of drink, whether they have lived together. Their towns are scattered where they went to reside. As for me, I do govern. I have people; I have a country. But you, where are your lands? O, ye righteous chiefs! You who have preserved your towns by means of drink! Have you any people? Or have you any countries? Answer me! I hear, I govern. They who say that I have destroyed my town on account of my hatred of drink, let them sign their names, so that I may know who they are. How I shall rejoice if you speak right!

**Give the Natives a Chance** A "South African Missionary" points out in the *British Weekly* several fac-

tors in the native problem which tend to simplify it. First, the native possesses certain physical and mental qualities that eminently fit him for a civilized future. He is full of vital energy, is healthy and well-built, has common sense, judgment, and a touch of humor, is loyal to a cause, devoted in friendship, generous and sympathetic when touched on the right side. Secondly, the natural conditions of colonial life are all in favor of native predominance, as the working force in the country. As the country opens up, his services will be more and more in demand. In the third place, a native war in the colony is forever out of the question now that the tribal system has had its death blow. Fourthly, the native has a passionate desire that the young of his people should be educated. The sacrifices made sometimes by distant relatives in this cause are almost pathetic. As it is, more than half the scholars attending State-aided schools at the beginning of the new century were natives. And last, but not least, "the Gospel message is making its way quietly, in all its sim-

licity, strength, and beauty, to the hearts and homes of the native people, while the bulk of the Christian natives serve God gladly and with humility." These are great and moving incentives to the English people to do their best to elevate, civilize, educate, and Christianize native South Africa.—*The Christian*.

**Congregationalism in South Africa** The Congregational Union of South Africa recently held its annual meeting at Cape Town. The association represents the work throughout the whole of South Africa, from Buluwayo on the north to the extreme south—an extended territory, but comparatively sparsely settled. It is estimated that the majority of the 100,000 Congregationalists are "Cape colored," or half caste, but nearly every tribe is represented. Even amid the anxieties of war, there have been indications of religious progress, and after peace shall have been restored there will be many opportunities for good work among the crowds of immigrants. A unique feature was the united sacramental service, when whites, browns, and blacks gathered as brothers around the table of the Lord.

**The Plague in Africa** M. Eberhardt, of the French-Swiss Mission in Portuguese Southeast Africa, writes in the *Bulletin de la Mission Romande*, from the station Antioka: "The bubonic plague is again claiming numerous victims near us on the other side of the river, in Ntimane. It has been there for some time, but until last week the natives carefully concealed all the cases, so that the disease has had opportunity to spread from Chivanda to Mawelde. There has been no case on this side of the river; intercourse is forbidden, all the

canoes have been seized, but many persons had already fled here from Ntimane. Not being able to trust the natives, the Portuguese authorities have taken energetic measures; they have burnt all the villages in the infected districts and have quarantined everybody under their own eyes. None of our people have yet been attacked. For us the danger is beyond doubt; but in a good house like ours, we are little exposed; moreover, we know that our lives are in the hand of God.

**Christian Giving in Basutoland**

The native churches of Basutoland have just raised the sum of 10,000 francs to help to extinguish the debt for the current year of the French Missionary Society. This is a spontaneous offering of affection and gratitude, not asked for by the society, but arranged by the native churches themselves. Here is an example of the ardor with which the native catechists pleaded the cause: A special meeting had been summoned in the village of the supreme chief, Lerotholi. Of course his majesty was present, and he had brought with him a sovereign as a gift. The evangelist Joel Ntiasa preached on the object of the collection. Interested by his discourse, the old chief sent his secretary to fetch 2 other sovereigns. A moment afterward he sent for 4 others, so that when the collection was made he went up to the table with £7. This was the result of the eloquence of one man.—*Journal des Missions Evangéliques.*

**How the Gospel Ends Strife**

Between the people of Toro and Bunyoro, neighboring countries in Central Africa, there has long been enmity. This unhappy division has now been righted in a remarkable way. Recently a missionary from Bunyoro visited Toro and appealed to

the Christians for volunteer workers for their less fortunate neighbors the Bunyoro, and 10 young men immediately came forward. Four were chosen and sent at once, and afterward the Christian king, Kasagama, and several big chiefs, went themselves to Bunyoro. Later a special service was held, 800 being present. After the ordinary service opportunity was given to the Toro Christians to give a few words of testimony. One man said: "The last time we came to you here, in this country, we came with shields and spears in our hands and hatred in our hearts; now we stand before you God's Word in our hands and His love in our hearts. We ask you, our brothers, to lay down your burdens, as we have done, and to trust in Jesus Christ our Savior."

**ISLANDS OF THE SEA**

**The American Board in the Philippines** We are glad to be able to report that special gifts have been received from friends, almost all of whom are not connected with the American Board, to enable it to commence work in one of the Philippine islands, probably Mindanao. The gifts are sufficient for the opening of one station and its maintenance for at least 5 years, and the trust has been accepted, and it is hoped that a missionary family will soon be on the way to begin Christian work on this great island, which is now wholly without any Christian missionary. The station, when opened, will naturally be connected with the Micronesian mission, as the distance is not great and communication must be had by way of the island groups of the Pacific.

**A Christian Paper for the Filipinos** The *Philippine Christian Advocate* is the newest member of the great family of "Advocates." The first

number was issued January 1, 1902. It carries the name of Homer C. Stuntz as editor, and of J. L. McLaughlin as assistant editor. It consists of four pages, the first in Spanish, the second and third and part of the fourth in Filipino dialects, and the last column in English. It is singularly attractive in appearance. Editorially it says that the Methodist Episcopal Church, as a result of less than two years of work, has weekly services at 40 different points, with an aggregate attendance of 15,000 persons, of whom about 2,500 are members. God be praised for such encouragement!—*World-Wide Missions.*

**Australian Mission to the New Georgia Group** For years the Australian Methodist Church, by transfer from the English Wesleyans, has had

charge of missionary operations in Fiji, and now is about to enlarge its work in the South Pacific by entering the Solomon Islands, a part of Melanesia, and more particularly the New Georgia group. This step has been undertaken as the result of repeated and most urgent calls from a number of Solomon Islanders now resident in Fiji, and who there having found Christ, are eager to have the glad tidings carried to their friends also.

**A New Zealand Evangelist** Wherahiko Rawei, the native Maori of New Zealand, who lectured on Maori land in America last year, was converted at the age of twelve, and has been led to seek the uplifting of his people. He is an eloquent and successful evangelist, and has now undertaken to establish an orphanage in a very simple and inexpensive way, in hope that by bringing Maori children under the influence of both the best physical and spiritual conditions he may

not only save them, but help to save the Maori race from extinction. At present the race seems open to many hostile influences, which prey upon their bodies, by exposing them to epidemic diseases, etc. Proper sanitary conditions and habits are as indispensable to their physical well-being as a pure Gospel is to their spiritual progress.

**The Anglican Church in Fiji** An interesting paper on the growth of the Church's work in Fiji appears in the *S. P. G. Gospel Missionary* for February. During the last ten years the colony has not been recovering its prosperity, and the aboriginal population has been steadily dying out. The white settlers are removing, and the mission among the Melanesians has remained the one bright spot amid surrounding gloom. A mission is now being contemplated among the Indian coolies in Fiji. At present there are some 13,000 of these laborers in the islands, mostly from Northern India, but the Church is doing nothing for them. While the native Fijians are rapidly dying off, the Indians are increasing, and they will eventually occupy their place. Fiji, therefore, now offers a golden opportunity which may be looked for in vain in India, where caste distinctions and other peculiar difficulties continue to beset the missionary, and which do not exist in Fiji, or only in a slight degree.

**The Hawaiian Evangelical Association** The last annual report of this body fills a pamphlet of 116 pages, and contains the proceedings of the thirty-eighth annual meeting. The association is composed of the pastors of the archipelago and neighboring islands, and such laymen as may be elected by a two-thirds vote and by delegates sent

by the several local associations, specifically named. It was first organized in 1823, and reorganized in 1863. It is one of the most distinctive organizations transmitted from the days of the early missionaries. The meeting was held in one of the historical churches of Hilo. Seventeen different topics came up in due form for treatment in the four working days of the meetings. The body was made up of 4 different races. There were present 70 Hawaiians, 15 whites, 7 Japanese, and 6 Chinese. Three of the whites were Portuguese. The entire official body numbered about 100, of whom 67 were ministers and evangelists.

#### MISCELLANEOUS

**Increase of Christians.** According to the geographer Ravenstein, given in the

*Journal des Missions*, in 1800 there were in the world 120,000,000 Roman Catholic Christians; in 1900, there were 200,000,000. In 1800 there were 60,000,000 Protestant Christians; in 1900 there were 195,000,000. Protestantism, accordingly, has increased more than three times as fast as Roman Catholicism.

**A Universal Christ** Says Bishop Well-don, who has recently resigned

from the See of Calcutta: "The missionary spirit is the life-blood of the Church. Missions are the imperialism of Christianity. They expand the minds, the hearts, the convictions of Christians. Of all visions of the future the vision of a universal Christ is surely the grandest and the best. In the evangelization of the world the Church at home will learn soon lessons if she teaches others."

**Do Not Argue or Ridicule** In one of Bishop Thoburn's addresses at Toronto, he urged the preaching of a simple message. "Don't argue," said he,

"don't preach against or ridicule idolatry. If I could recall some of the sermons I first preached I would be glad to. I used to be proud of the fact that I could debate for two hours at a time with learned Mohammedans, but now I am sorry I ever did it. If I went around asserting that Jesus Christ is the Eternal Son of God, a dozen Mohammedans would be after me at once; but I now strive to tell of the love of Christ, His power to save, where He will take us when life's journey is over; and again and again on the public squares of Calcutta I have said after my sermon, 'This is the truth as I see it, and while I have been speaking to you God has been working in your hearts, and if I am wrong I would have you tell me so.'" Correct doctrine, he held, was of comparatively little account unless the missionary could carry a message of love.

**Christian Unity at the Front** Mr. John R. Mott has just returned

from an extended visit to India, China, and Japan. He knew the work and the workers from previous visits. No man has had better opportunities than he for studying sympathetically the entire force of Protestant missions in these great Oriental empires. Mr. Mott lays especial emphasis on the movement toward unity and cooperation among Christian forces as one which inspires great hope for increasing success in missions. Their first business is to demonstrate the superiority of their faith over that of other religions. But if Baptists on missionary ground spend their strength in persuading Presbyterians to be immersed and not to have their children baptized, if Methodists devote themselves to winning Congregationalists to come into an organization under bishops and presiding elders, and if Episcopalians stand against all

the other bodies on the ground that the ministers of these denominations have not been ordained according to the Scriptural teaching, then they are all the while demonstrating to those of other religions and of no religion that their differences are at least of as great importance as the winning of the world to Christ. And that is as much as to confess that their mission is of no great importance anyway. By the pressure of necessity the Christian churches which have been planted in foreign lands are moved to stand together. In no other way can they justify their mission to these countries. — *Congregationalist*.

#### International Missionary Union.—

The nineteenth annual meeting of the International Missionary Union will be held in Clifton Springs, N. Y., June 4-10, 1902. All foreign missionaries of evangelical boards are eligible to membership and entitled to free entertainment. Further information can be secured by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

#### DEATH NOTICES

**Dr. Chester, of India** A cable despatch from Madura, March 27th, announces the death of Dr. Edward Chester, for 43 years a missionary of the American Board. He was born in New York City in 1828, and was graduated from Union Theological Seminary, graduating there in 1857. Having obtained a medical education, he sailed for his mission field, arriving at Madura in May, 1859. Possessed of remarkable physical and intellectual vigor, Dr. Chester did excellent service in many departments. He was in charge of the mission hospital and dispensary at Madura. He trained native men as physicians and agents

in the dispensaries, and secured grants from the government for a medical service for the prevention of diseases prevalent in Southern India. But with all his multiplied labors in this direction he ever kept at the front the spiritual work of the missionary. He spent large sums bequeathed him in the work of the mission, and was himself a wonderful example of self-devotion to the divine Master.

**Rev. Dennis Osborne, of India** On January 25th occurred the death of Rev. Dennis Osborne, presiding

elder of the Methodist Church for the Bombay District. He was an Eurasian, sometimes called an Anglo-Indian, and was converted under the preaching of William Taylor, at Lucknow, in January, 1871. Soon afterward he resigned his appointment as Assistant Secretary in the Public Works Department, Northwest Provinces, joined the Methodist Episcopal Church, and became one of the most effective preachers in the India Mission. For 22 years he was a presiding elder. He opened up work in Allahabad and Mussoorie, and has represented the India Church in the General Conference of the Methodist Episcopal Church. He was very successful in evangelistic services. He is the author of a volume entitled "India's Millions."

**Rev. Dr. Tupper, of Richmond** The Rev. Henry A. Tupper, D.D., died at his home in Richmond, Va., March 27th, in his seventy-fourth year. For 25 years he was Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. Until recently Dr. Tupper has occupied the chair of Biblical History at Richmond College.



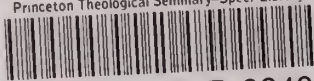
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